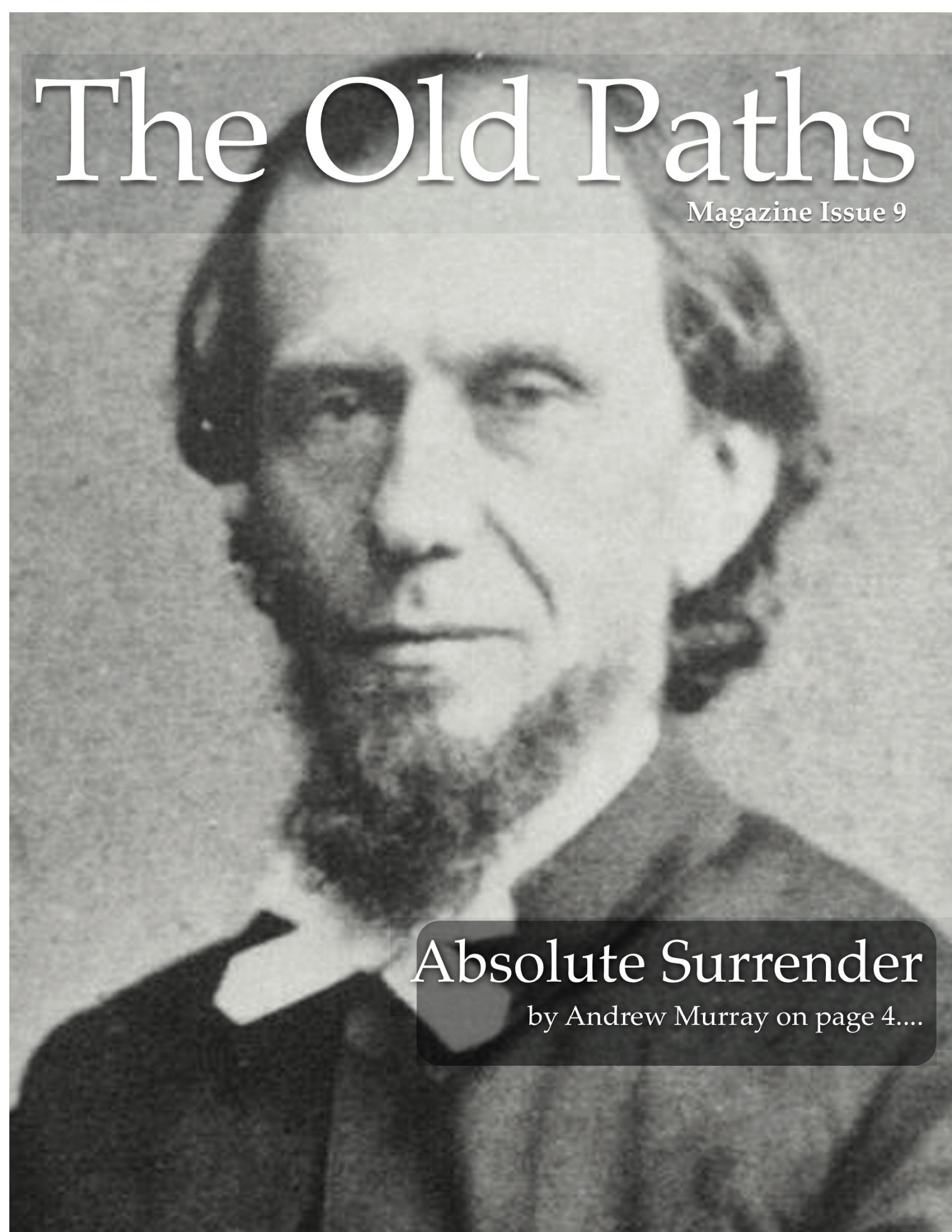


The Old Paths



Magazine Issue 9

Absolute Surrender

by Andrew Murray on page 4....

Quotable Quotes...

Gregory Mantle

"In vain we seek priestly consecration and priestly purity if our heart is not also set upon offering up our entire being to God in priestly service. We cry in vain for the Pentecostal fire unless we bring to God the Pentecostal fuel."

A.W. Tozer

"The task of the church is twofold: to spread Christianity throughout the world and to make sure that the Christianity she spreads is the pure New Testament kind."

T. Austin Sparks

"The real spiritual growth of the Church, and the development and expansion of what is of God, will depend entirely upon the measure of Divine Life present."

Stephen Olford

"It is my conviction that we are never going to have revival until God has brought the church of Jesus Christ to the point of desperation."

Arthur Wallis

"Recognizing and admitting sin is not enough - Revival must result in Reform - or it is merely the expression of enthusiasm."

From the Editor...



THE MORE PEOPLE I speak to across the country and world in our day, the more I am convinced that "Revival Is Our Only Hope!" We need a sovereign working of God where God revives His Name, Testimony and Glory again in the Church. And God will do this through men, especially those that He has called to lead His people. What a solemn responsibility!

The great need is for preachers who are counting the cost, who are leading by example. Preachers that are having personal gethsemane's with God and asking God to break them. Paying

lip service to God or men will not do anymore. We are too close to the hour of unveiling and exposing. We need preachers who are as serious about preaching as any professional athlete is about his sport. Or could we not argue that we should see ministers more earnest than professional athlete training to throw a ball in a hoop. The worry with the masses is radicalism and legalism. Many are scared not only to count "the" cost, they are scared to "count anything" lest they find themselves actually being a "Christian" and upsetting some worldly minded fellows.

Christ is still looking for disciples and men that will bear the cross. This is not a choice that can be revoked its a commitment that will cost everything.

The words of Leonard Ravenhill are to awfully true in our day: 'Easy-going preachers Produce easy-going believers. We have more star preachers than scarred preachers, more expositors than exposers, more who are concerned to "get it over" than to "pray it through." We have more religious educators than soul emancipators. The pulpiteer of our times is expected to enlighten the mind rather than to enliven the conscience. To many, the width of his head matters more than the depth of his heart. So, even with a steel ring of communism around the world, and the sewers of moral filth pouring over it, we find the Church more interested in pie than piety, and the Lord's Weakened army "by schism rent asunder" and by conflicting interpretations oppressed.'

In Christ,

Greg Gordon

Vision

"Thus saith the Lord, Stand ye in the ways, and see, and ask for **the old paths**, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, we will not walk therein." - *Jeremiah 6:16*

The Old Paths Magazine is a free monthly periodical that is made available for the entire body of Christ. The main focus of the periodical is to propagate and promote the message of genuine biblical revival to this generation. This chief aim is expressed through many voices from Christian history. Copies of this periodical can be made for free distribution without permission.

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Soul-Travail

CAN WE TRAVAIL for a drowning child, but not for a perishing soul? It is not hard to weep when we realize that our little one is sinking below the surface for the last time. Anguish is spontaneous then. Nor is it hard to agonize when we see the casket containing all that we love on earth borne out of the home. Ah, no; tears are natural at such a time? But oh, to realize and know that souls, precious, never dying souls, are perishing all around us, going out into the blackness of darkness and despair, eternally lost, and yet to feel no anguish, shed no tears, know no travail! How could are our hearts! How little we know of the compassion of Jesus! And yet God can give us this, and the fault is our if we do not have it. Jacob, you remember, travailed until he prevailed. but oh, who is doing it today? Who is really travailing in prayer? How many, even of your most spiritual Christian leaders, are content to spend half an hour a day on their knees and then pride themselves on the time they have given to God!

We expect extraordinary results, and extraordinary results are quite possible; sings and wonder will follow, but only through extraordinary efforts in the spiritual realm. Hence, nothing short of continuous, agonizing pleading for souls, hours upon hours, days and nights of prayer, will ever avail. Therefore, "gird yourselves, and lament ye priests; howl, ye ministers of the altar: come, lie all night in sackcloth, ye ministers of my God. Sanctify ye a fast, call a solemn assembly, gather the elders and 'all the inhabitants of the land unto the house of the Lord your God, and cry unto the Lord." (Joel 1:13-14) Ah, yes Joel knew the secret.

Let us then lay aside everything else and "cry unto the Lord". We read in the biographies of your forefathers, who were most successful in winning souls, that they prayed for hours in private. The question therefore arises, can we get the same results without following their example?

Oswald J. Smith (1889-1986) - Oswald is known as a missions advocate raising millions for missions. Publishing over 50 books and founder of the famous People's Church in Toronto, Canada.



Persecution Every Christian's Lot

WHEN OUR LORD WAS pleased to take upon himself the form of a servant, and to go about preaching the kingdom of God; he took all opportunities in public, and more especially in private, to caution his disciples against seeking great things for themselves, and also to forewarn them of the many distresses, afflictions and persecutions, which they must expect to endure for his name's sake. The great apostle Paul therefore, the author of this epistle, in this, as in all other things, following the steps of his blessed Master, takes particular care, among other apostolical admonitions, to warn young Timothy of the difficulties he must expect to meet with in the course of his ministry:

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own-selves, covetous, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they who creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth. Now, as Jannes and Jambres (two of the Egyptian magicians) withstood Moses (by working sham miracles) so do they also resist the truth; and (notwithstanding they keep up the form of religion) are men of corrupt minds, reprobate concerning the faith." But, in order to keep him from sinking under their opposition, he tells him, that though God, for wise ends, permitted these false teachers, as he did the magicians, to oppose for some time, yet they should now proceed no farther: "For their folly (says he) shall be made manifest unto all men, as theirs (the Magicians) also was,".

George Whitefield (1714-1770) - Used of God in the Second Great Awakening in America. Preached to crowds of 50,000 people. One of the founders of the Methodist movement.

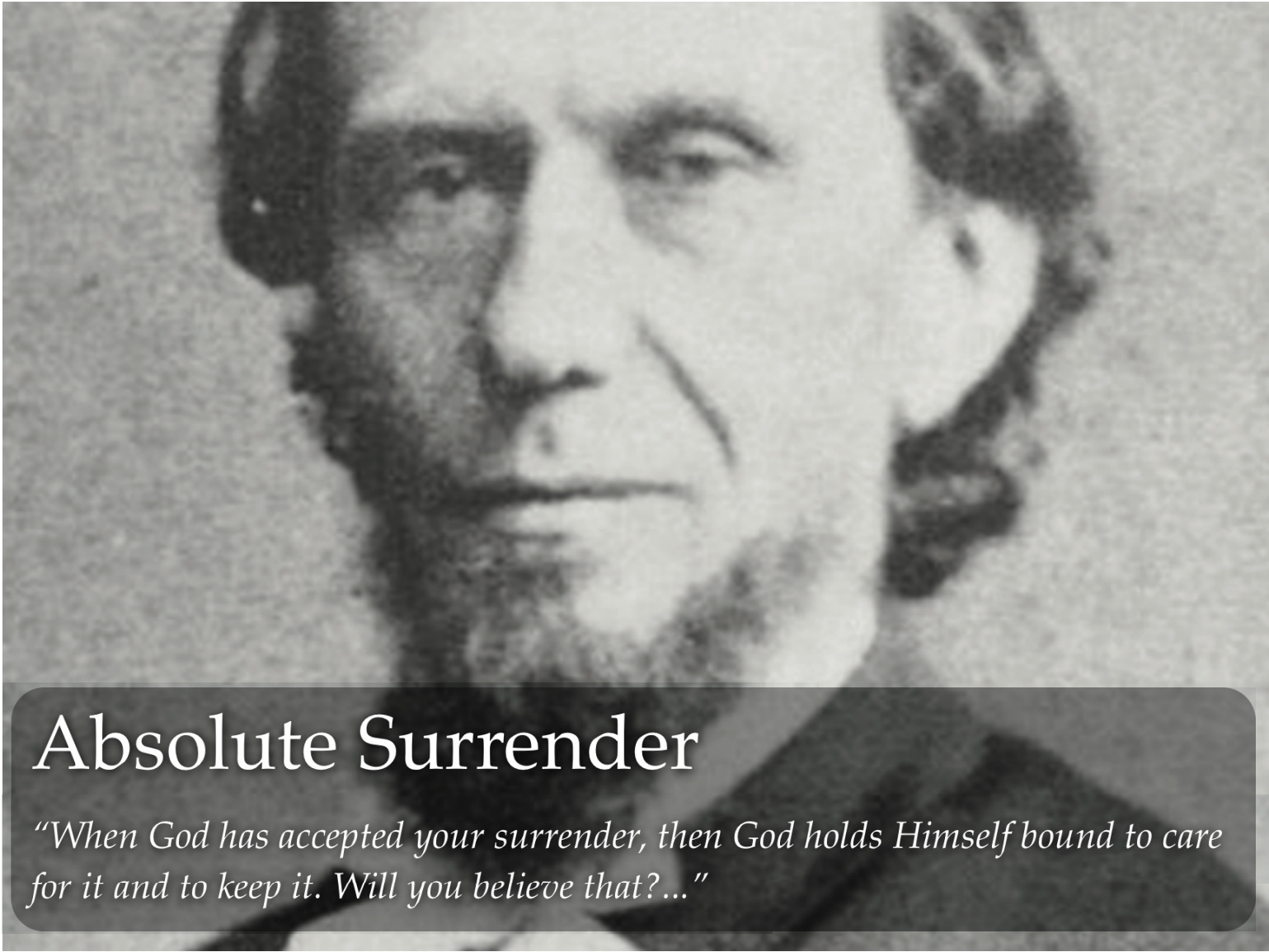


Mighty to Save

GOD HAD GIVEN ME the joy of winning souls before, but not in surroundings of such special difficulty. With God all things are possible, and no conversion ever takes place save by the almighty power of the Holy Ghost. The great need, therefore, of every Christian worker is to know God. Indeed, this is the purpose for which He has given us eternal life, as our Saviour Himself says, in the oft misquoted verse, John 17:3: "This is [the object of] life eternal, [not to know but] that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." I was now to prove the willingness of God to answer prayer for spiritual blessing under most unpromising circumstances, and thus to gain an increased acquaintance with the prayer answering God as One "mighty to save."

The family with whom he lived were Christians, and from them I learned that he was an avowed atheist, and very antagonistic to anything religious. I could not get the poor man out of my mind, and very often through each day I pleaded with God, by His Spirit, to save him ere He took him hence. Within a few days he definitely accepted Christ as Saviour. Oh the joy it was to me to see that dear man rejoicing in hope of the glory of God! He told me that for forty years he had never darkened the door of church or chapel. I have often thought since, in connection with this case and the work of God generally, of the words, "He that goeth forth weeping, bearing precious seed, shall doubtless come again rejoicing, bringing his sheaves with him." Perhaps if there were more of that intense distress for souls that leads to tears, we should more frequently see the results we desire. Sometimes it may be that while we are complaining of the hardness of the hearts of those we are seeking to benefit, the hardness of our own hearts and our own feeble apprehension of the solemn reality of eternal things, may be the true cause of our want of success.

J. Hudson Taylor (1832-1905) - Founder of the China Inland Mission, the first missions group to China. Used powerfully of God in speaking and writing.



Absolute Surrender

"When God has accepted your surrender, then God holds Himself bound to care for it and to keep it. Will you believe that?..."

The One Thing

Absolute surrender-let me tell you where I got those words. I used them myself often, and you have heard them numerous times. But once, in Scotland, I was in a company where we were talking about the condition of Christ's Church, and what the great need of the Church and of believers is. There was in our company a godly Christian worker who has much to do in training other workers for Christ, and I asked him what he would say was the great need of the Church-the message that ought to be preached. He answered very quietly and simply and determinedly: "Absolute surrender to God is the one thing."

The words struck me as never before. And that man began to tell how, in the Christian workers with whom he had to deal, he finds that if they are sound on that point, they are willing to be taught and helped, and they always improve. Whereas, others who are not sound there very often go back and leave the work. The condition for obtaining God's full blessing is absolute surrender to Him.

And now, I desire by God's grace to give to you this message-that your God in heaven answers the prayers which you have offered for blessing on yourselves and for blessing on those around you by this one demand: Are you willing to surrender yourselves absolutely into His hands? What is our answer to be? God knows there are hundreds of hearts who have said it, and there are hundreds more who long to say it but hardly dare to do so. And there are hearts who have said it, but who have yet miserably failed, and who feel themselves condemned because they did not find the secret of the power to live that life. May God have a word for all!

God Expects Your Surrender

Yes, it has its foundation in the very nature of God. God cannot do otherwise. Who is God? He is the Fountain of life, the only Source of existence and power and goodness. Throughout the universe there is nothing good but what God works. God has created the sun, the moon, the stars, the flowers, the trees, and the grass. Are they not all absolutely surrendered to God? Do they not allow God to work in

them just what He pleases? When God clothes the lily with its beauty, is it not yielded up, surrendered, given over to God as He works in it its beauty? And God's redeemed children, oh, can you think that God can do His work if there is only half or a part of them surrendered? God cannot do it. God is life, love, blessing, power, and infinite beauty, and God delights in communicating Himself to every child who is prepared to receive Him. But ah! this one lack of absolute surrender is just the thing that hinders God. And now He comes, and as God, He claims it.

In Daily Life

You know in daily life what absolute surrender is. You know that everything has to be given up to its special, definite object and service. I have a pen in my pocket, and that pen is absolutely surrendered to the one work of writing. That pen must be absolutely surrendered to my hand if I am to write properly with it. If another holds it partly, I cannot write properly. This coat is absolutely given up to me to cover my body. This building is entirely given up to

religious services. And now, do you expect that in your immortal being, in the divine nature that you have received by regeneration, God can work His work, every day and every hour, unless you are entirely given up to Him? God cannot. The temple of Solomon was absolutely surrendered to God when it was dedicated to Him. And every one of us is a temple of God, in which God will dwell and work mightily on one condition-absolute surrender to Him. God claims it, God is worthy of it, and without it God cannot work His blessed work in us. God not only claims it, but God will work it Himself.

"and without it God cannot work His blessed work in us. God not only claims it, but God will work it Himself...."

God Accomplishes Your Surrender

I am sure there is many a heart that says: "Ah, but that absolute surrender implies so much!" Someone says: "Oh, I have passed through so much trial and suffering, and there is so much of the self-life still remaining. I dare not face entirely giving it up because I know it will cause so much trouble and agony."

Alas! alas! that God's children have such thoughts of Him, such cruel thoughts. I come with a message to those who are fearful and anxious. God does not ask you to give the perfect surrender in your strength, or by the power of your will; God is willing to work it in you. Do we not read: "it is God that worketh in you both to will and to do of his good pleasure" (Philippians 2:13)? And that is what we should seek to go on our faces before God, until our hearts learn to believe that the everlasting God Himself will come in to turn out what is wrong. He will conquer what is evil, and work what is well pleasing in His blessed sight. God Himself will work it in you. Look at the men in the Old Testament, like Abraham. Do you think it was by accident that God found that man, the father of the faithful and the friend of God? Do you think that it was Abraham himself, apart from God, who had such faith and such obedience and such devotion? You know it is not so. God raised him up and prepared him as an instrument for His glory.

Did God Not Say

Did God not say to Pharaoh: "For this cause have I raised thee up, for to show in thee my power" (Exodus 9:16)? And if God said that of him, will God not say it far more of every child of His? Oh, I want to encourage you, and I want you to cast away every fear. Come with that feeble desire. If there is the fear which says-"Oh, my desire is not strong enough. I am not willing for everything that may come, and I do not feel bold enough to say I can conquer everything"-I implore you, learn to know and trust your God now. Say: "My God, I am willing that You should make me willing." If there is anything hold-

ing you back, or any sacrifice you are afraid of making, come to God now and prove how gracious your God is. Do not be afraid that He will command from you what He will not bestow. God comes and offers to work this absolute surrender in you. All these searchings and hungerings and longings that are in your heart, I tell you, they are the drawings of the divine magnet, Christ Jesus. He lived a life of absolute surrender. He has possession of you; He is living in your heart by His

Holy Spirit. You have hindered and hindered Him terribly, but He desires to help you to get a hold of Him entirely. And He comes and draws you now by His message and words. Will you not come and trust God to work in you that absolute surrender to Himself Yes, blessed be God! He can do it, and He will do it. God not only claims it and works it, but God accepts it when we bring it to Him.

God Accepts Your Surrender

God works it in the secret of our heart; God urges us by the hidden power of His Holy Spirit to come and speak it out, and we have to bring and yield to Him that absolute surrender. But remember, when you come and bring God that absolute surrender, it may, as far as your feelings or your consciousness go, be a thing of great imperfection. You may doubt and hesitate and say: "Is it absolute?" But, oh, remember there was once a man to whom Christ had said: "If thou canst believe, all things are possible to him that believeth" (Mark 9:23). And his heart was afraid, and he cried out: "Lord, I believe, help thou mine unbelief" (Mark 9:24). That was a faith that triumphed over Satan, and the evil spirit was cast out. And if you come and say: "Lord, I yield myself in absolute surrender to my God," even though you do so with a trembling heart and with the consciousness: "I do not feel the power. I do not feel the determination. I do not feel the assurance," it will succeed. Do not be afraid, but come-just as you are. Even in the midst of your trembling the power of the Holy Spirit will work.

Have You Not Yet Learned The Lesson

Have you not yet learned the lesson that the Holy Spirit works with mighty power, while on the human side everything appears feeble? Look at the Lord Jesus Christ in Gethsemane. We read that He, "through the eternal Spirit" (Hebrews 9:14), offered Himself a sacrifice unto God. The Almighty Spirit of God was enabling Him to do it. And yet what agony

and fear and exceeding sorrow came over Him, and how He prayed! Externally, you can see no sign of the mighty power of the Spirit, but the Spirit of God was there. And even so, while you are feeble and fighting and trembling, with faith in the hidden work of God's Spirit do not fear, but yield yourself.

And when you do yield yourself in absolute surrender, let it be with the faith that God does now accept it. That is the great point, and that is what we so often miss-that believers should be thus occupied with God in this matter of surrender. Be occupied with God. We want to get help, every one of us, so that in our daily life God will be clearer to us, God will have the right place, and be "all in all." And if we are to have that through life, let us begin now and look away from ourselves and look up to God. Let each believe- I, a poor worm on earth and a trembling child of God, full of failure, sin, and fear, bow here, and no one knows what passes through my heart. I simply say, "Oh God, I accept Your terms. I have pleaded for blessing on myself and others. I have accepted Your terms of absolute surrender." While your heart says that in deep silence, remember there is a God present that takes note of it, and writes it down in His book. There is a God present who at that very moment takes possession of you. You may not feel it, you may not realize it, but God takes possession if you will trust Him. God

not only claims it and works it and accepts it when I bring it, but God maintains it.

God Maintains Your Surrender

That is the great difficulty with many. People say: "I have often been stirred at a meeting or at a convention, and I have consecrated myself to God. But it

has passed away. I know it may last for a week or for a month, but it fades away. After a time it is all gone."

But listen! It is because you do not believe what I am now going to tell you and remind you of. When God has begun the work of absolute surrender in you, and when God has accepted your surrender, then God holds Himself bound to care for it and to keep it. Will you believe that?

In this matter of surrender, there are: God and a worm, God the everlasting and omnipotent Jehovah. Worm, will you be afraid to trust yourself to this mighty God now? God is willing. Do you not believe that He can keep you continually, day by day, and moment by moment?

Andrew Murray (1828-1917) - Was used mightily of God in South Africa and a part of a national revival that occurred there. Very well known for his writings on prayer and the deeper life..



The Brethren Of Our Lord

"These brethren must have done great injury to Christ's cause. 'They know Him well at home, and they do not believe His claims!...'"

Very Little Respect

"FOR NEITHER DID his brethren believe in him." John 7:5. We know the names of four of our Lord's brethren, James, Simon, Joses, Juda (Mark 6:3). There seems to have been a large family. The idea (originating with popery) is held by some that these were only relatives, not brethren in the strict sense of the word. But the word used, and the connection show that the family relationship is meant to be implied. In this family Christ was brought up. He was the eldest. They cared very little for Him, and treated Him with very little respect. It is a startling statement, but I think we can trace this through all the days of Christ's ministry. When they said to Him (John 7:3), 'Depart hence, and go into Judaea,' they were taunting Him. What a burden of grief must have

come to Christ from this quarter! No sympathy at home! Excepting Mary His mother (for Joseph seems to have died very early) He had none to sympathise with Him in His home. How well, therefore, can He feel for any who are similarly situated! Then, again, what prayers this must have drawn from Him. You who have unconverted friends at home, do you pray as Jesus did?

Done Great Injury To Christ

These brethren must have done great injury to Christ's cause. 'They know Him well at home, and they do not believe His claims!' What responsibility they took upon themselves, what awful guilt was theirs! If there be any one of a family wherein there are godly ones living for Christ, and you will not acknowledge them, we say to you, What guilt is yours!

But we have evidence which there seems no reason whatever to doubt, that after Christ's resurrection a change took place. The James mentioned in Acts 15:13, and the Jude who wrote the Epistle, were the brothers of our Lord. When the one hundred and twenty disciples were met in the upper room, see, yonder comes in Mary, the mother of our Lord, and who are these with her? James and Jude, Simon and Joses, for it is said, 'Mary, with His brethren.' It seems, therefore, that all Christ's brethren and sisters were changed after His resurrection. We point out this to members of a family where there are unsaved ones. The Lord has often kept the head of a family, or members of a family, praying, and the answer did not come till after their death. Seek so to live that your life will speak after you are gone. The Holy Ghost can turn the most unlikely

hearts. These brethren stood out Christ's prayers, His miracles, His sermons, His words; all were in vain. One would have said, 'There is no hope of such men.' But there was; and two of them became most eminent saints. Some stand out long praying-for. What a start James and Jude took! 'Many that are first shall be last, and the last first.'

But do not let unsaved ones delay. It is not likely that you will be changed on your death-bed; if you are changed, it will be in your lifetime, that you may afterwards live for Christ. Turn to Him now.

Andrew Bonar (1810-1892) - A minister of the Free Church of Scotland. Used of God to promote and pray for revival in Scotland.



The Christian's Great Interest

"Since there are so many people living under the ordinances, pretending, without ground, to a special interest in Christ, and to His favor and salvation..."

The One Ruling Consideration

SINCE THERE ARE so many people living under the ordinances, pretending, without ground, to a special interest in Christ, and to His favor and salvation, as is clear from the words of our Lord--'Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name, and in Thy name have cast out devils, and in Thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity.' (Matt. 7: 22, 23). 'Afterwards came also the other virgins, saying, Lord, Lord, open to us. But He answered and said, Verily I say unto you, I know you not.' (Matt. 25: 11, 12.) 'Strive to enter in at the strait gate; for many I say unto you, will seek to enter in, and shall not be able.' (Luke 13: 24.)

And since many who have good ground of claim to Christ, are not established in the confidence of this favor, but remain in the dark, without comfort, hesitating concerning the reality of godliness in themselves, and speaking little in the commendation of religion to others, especially in the time of their straits:--I shall speak a little respecting this great concern:

How A Person May Know

How a person may know if he has a true and special interest in Christ, and whether he does lay just claim to God's favor and salvation.

The other is, In case a person fall short of assurance in this trial, what course he should take for making sure of God's friendship and salvation to himself.

'Examine yourselves, whether ye be in the faith' (2 Cor. 13: 5); 'Give diligence to make your calling and election sure' (2 Peter 1: 10)--but many of the saints have attained unto the clear persuasion of their interest in Christ, and in God as their own God. How often do they call Him their God and their portion? and how persuaded is Paul 'that nothing can separate him from the love of God?' (Rom. 8: 38, 39.)

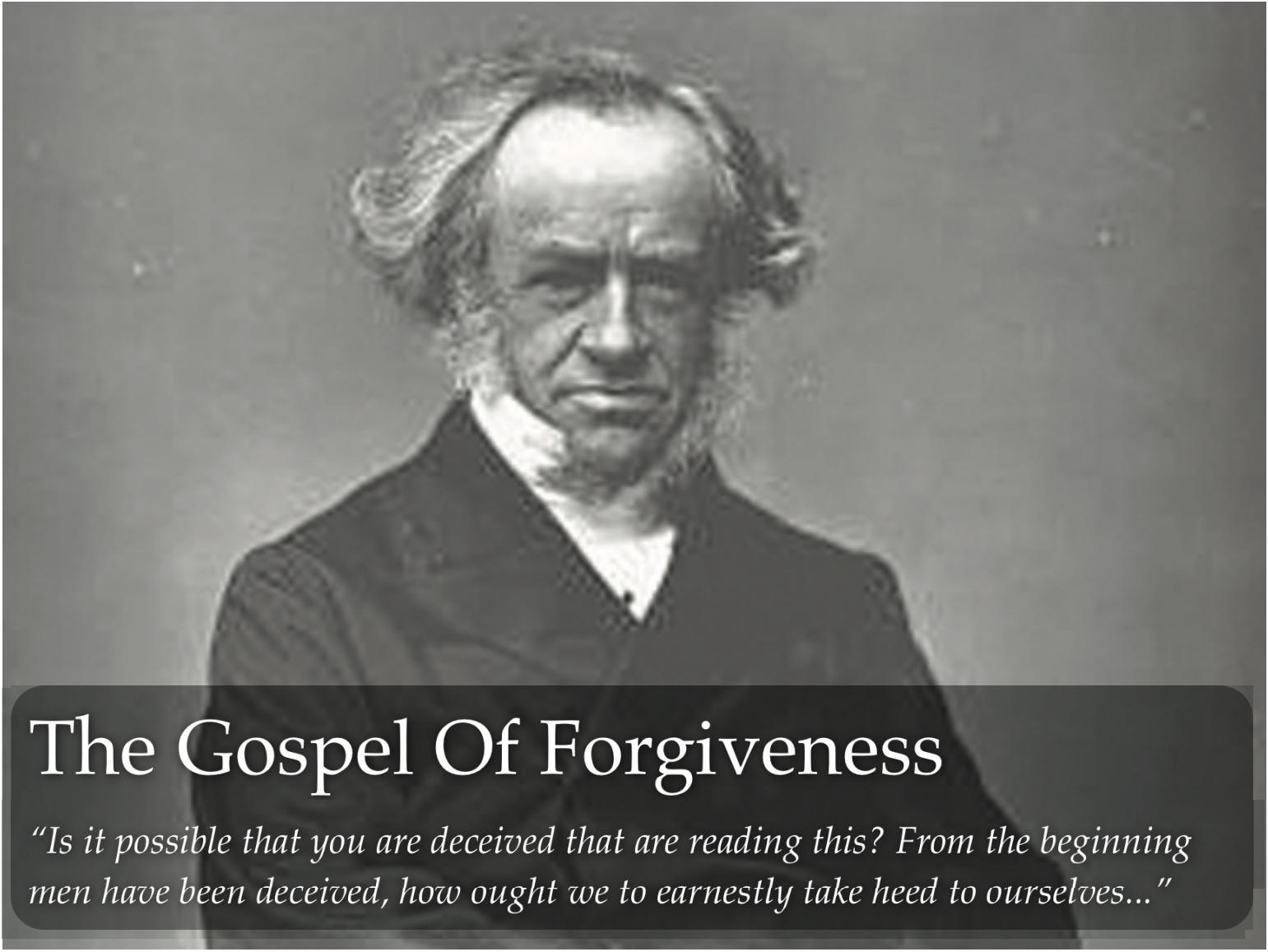
A Man's Gracious State

Therefore the knowledge of a man's gracious state is attainable. And this knowledge of it, which may be attained, is no fancy and mere conceit, but it is most sure: 'Doubtless Thou are our Father,' saith the prophet (Isa. 43: 16), in name of the Church.

I have received Christ in all the ways which the word there can import: for I

am pleased with the device of salvation by Christ, I agree to the terms, I welcome the offer of Christ in all His offices, as a King to rule over me, a Priest to offer sacrifice and intercede for me, a Prophet to teach me; I lay out my heart for Him and towards Him, resting on Him as I am able. What else can be meant by the word "receiving"? Therefore may I say, and conclude plainly and warrantably, I am justly to reckon myself God's child, according to the aforesaid scripture, which cannot fail.

William Guthrie (1620-1669) -
Known as the 'puritan's puritan'
Guthrie the Scottish divine was one of
the best known preachers in his day.



The Gospel Of Forgiveness

"Is it possible that you are deceived that are reading this? From the beginning men have been deceived, how ought we to earnestly take heed to ourselves..."

Earthly And Heavenly Things

I HAVE BEEN TELLING you of what comes within the range of your own earthly cognisance, your own inward earthly sense and experience, when I have been telling you of your need of being born again, and of the sort of new birth that you need; and therefore I might have expected you to understand and receive my testimony. I have been speaking of what is not merely matter of revelation to you from heaven, but to a large extent also matter of personal feeling and conviction in you upon earth. True, the possibility of your being born again as you need to be born again, the fact that there is an agency by which this can be effected, must be communicated to you from above; but when so communicated, it should surely find ready entrance into your understanding and conscience, into your mind and heart.

If the right construction has been put on your question, "How can a man be born when he is old?" if that question indicates, as I have supposed it to do, a sense of some great change, like that from age to infancy, being much to be desired and longed for,

ah! should you not welcome as the best of all good news the authentic information that such a change, nay, one infinitely better, is within your reach! And when one whom you yourself acknowledge as a teacher come from God tells you of a divine Person, the blessed Spirit, who will be in you the agent for producing this change - imparting a new spiritual nature and beginning a new spiritual life - ah! why are you so slow to apprehend a statement so fitted to meet what, as your own inmost consciousness should teach you and is teaching you even now, is the deepest want of your soul.

Muse On All Your Earthly Life

And if thus I find you so unable to understand and unwilling to admit such truths as these - truths that might find an echo in your own bosom as you muse on all your earthly life, in its inner sources as well as in its outward flow; truths which your spirit, weary of sin's restlessness and longing for pure peace, should eagerly welcome and embrace as the only elixir of real and immortal youth and joy - how can I hope to carry you along with me, intelligently, be-

lievingly, sympathisingly, in the discoveries I have to make to you of heavenly things - things having nothing at all in common with any earthly consciousness or earthly experience - things which eye hath not seen nor ear heard, neither have they entered into the heart of man - things which God has purposed and prepared in the unsearchable counsels of his own sovereign mind and will - things which you would need to be able to ascend up into heaven if you would discover them for yourselves - things which you must receive, not for any corroboration or corresponding attestation which earth's history, or your own earthly knowledge and feeling, may afford, but solely and exclusively on the testimony of him who came down from heaven, even the Son of man which is in heaven?

The Lifting Up Of The Son Of Man

The lifting up of the Son of man, as the serpent was lifted up in the wilderness; the love of God in sending his only begotten Son, that whosoever believeth in him might not perish but have everlasting life; the blessed power of faith in him to deliver from

condemnation; the terrible danger and doom of unbelief - these are not earthly things at all, in the sense of there being anything in earth's ongoing, within or without yourselves, to explain them, to account for them, to facilitate your acceptance of them. No. They are altogether and only heavenly. They have their seat in the heart of the Eternal; in the bosom of God, where his only begotten Son dwells evermore. When the Son tells you of these heavenly things - of his own all-healing Cross, and of his Father's world-wide love, and of the free gospel-call, and the tremendous responsibility which it entails - he has nothing earthly to which he can appeal as throwing any light upon, or giving any confirmation to, the great mystery of godliness, or as fitted in the very least to make it more intelligible, more probable, more credible, than it is in his own simple declaration of it. Therefore he may well express a fear that if you will not receive his testimony on a matter of which your own hearts may at least partially have experimental knowledge, you may refuse him credit when he speaks of what he alone can know - the great loving heart of the Eternal Father giving his own Son to be the propitiation for sin, and so reconciling the world unto himself.

The Great Love Of God

I sometimes wonder that I am so little affected and impressed by the great love of God in the gift of his Son to be the propitiation for my sin, that I am so slow to take in all the terror and all the glory of that amazing substitution; the eternal Son taking my nature and my place under the law which I have broken, made sin, and made a curse for me. I may not question the reality of the transaction, but somehow I find myself little alive, less than I used to be, to its awful meaning and dread necessity. I am beginning again to ask why there should be so much ado about my deliverance and my safety, and consequently to see less and feel less of the love passing knowledge that prompts and pervades the whole gracious plan. Is it so with me now? Ah! it is a sad sign of declension, a most alarming symptom of unbelieving unthankfulness, that must surely and swiftly harden my heart. Let me be startled at once; let me thoroughly search and try myself, and instantly ask God to search and try me; and let very specially on this precise point, that I search myself, and ask God to search me, the state of my conscience, and its conviction of indwelling sin; the corruption of my nature, and my inveterate, because inborn, carnality. May there not be creeping over me a growing insensibility to that sore evil, in some one or other of the forms in which it must continue to meet me, as long as the war of the flesh against the Spirit lasts? Alas! may not that warfare itself be slackening in its energy, if not inclining to a truce?

"I sometimes wonder that I am so little affected and impressed by the great love of God..."

May not that explain the melancholy mystery of my lessening warmth of gratitude to God for his unspeakable gift? For let me be well assured that all through my spiritual life, from its first beginning in the new birth to its final consummation in perfected holiness, the principle involved in the Lord's question must apply: "If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things?"

Having told us earthly things, the Lord intimates that, whether we believe them or not, he must go on to tell us of heavenly things; and there are several good and sufficient reasons why he must do so. He must do so for the sake of those who do believe the earthly things, of whom Nicodemus probably came ere long to be one. This view follows up and supplements the view which I have just been giving. The case I put now is the converse of the case I have been putting. I suppose now a man thoroughly awakened by the Spirit to a real and deep apprehension of that inborn depravity in him which renders the new birth necessary. He is undergoing some such experience as Paul describes in Romans vii. His sin, in that aspect of it chiefly which regards its bearing on his whole inner man, is finding him out. He has no difficulty in believing the earthly things about it; that it is, as the Lord has been telling Nicodemus, in itself, and in its malignant poison as vitiating his entire nature, such as no power of his can deal with. He looks at himself in the light of the law. His very inmost self he thus looks into: for the Spirit is bringing home to him the law in a new light, as not outward and formal merely, but intensely spiritual; not disliked and dreaded, but approved and loved; not complained of as irksome and grievous and severe, but felt to be holy and just and good. The man is in earnest. But the more he is in earnest the more pitiable does his case become. "The law is spiritual, but I am carnal, sold under sin. When I would do good, evil is present with me."

The Heavenly Things

Ah! is it not here that the heavenly things so opportunely so blessedly come in? For the Spirit is of one mind Christ in this matter. He will not leave a poor Nicodemus, an all but despairing Paul, at his wits end under the terrible and crushing discovery which he gives of the earthly things. In the nick of time, at the very moment they are needed, he will

bring to remembrance the heavenly things of which Christ has to tell every miserable sinner as he told Nicodemus - the Son of man lifted up on the cross; the free call; the faithful saying; the world-wide "whosoever" - so that the very cry forced from lips of penitential anguish, "O wretched man that I am, who shall deliver me from the body of this death?" shall issue in the glad and grateful exclamation, "I thank God through Jesus Christ our Lord." "There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh but after the Spirit."

What Could I Have Done More For You

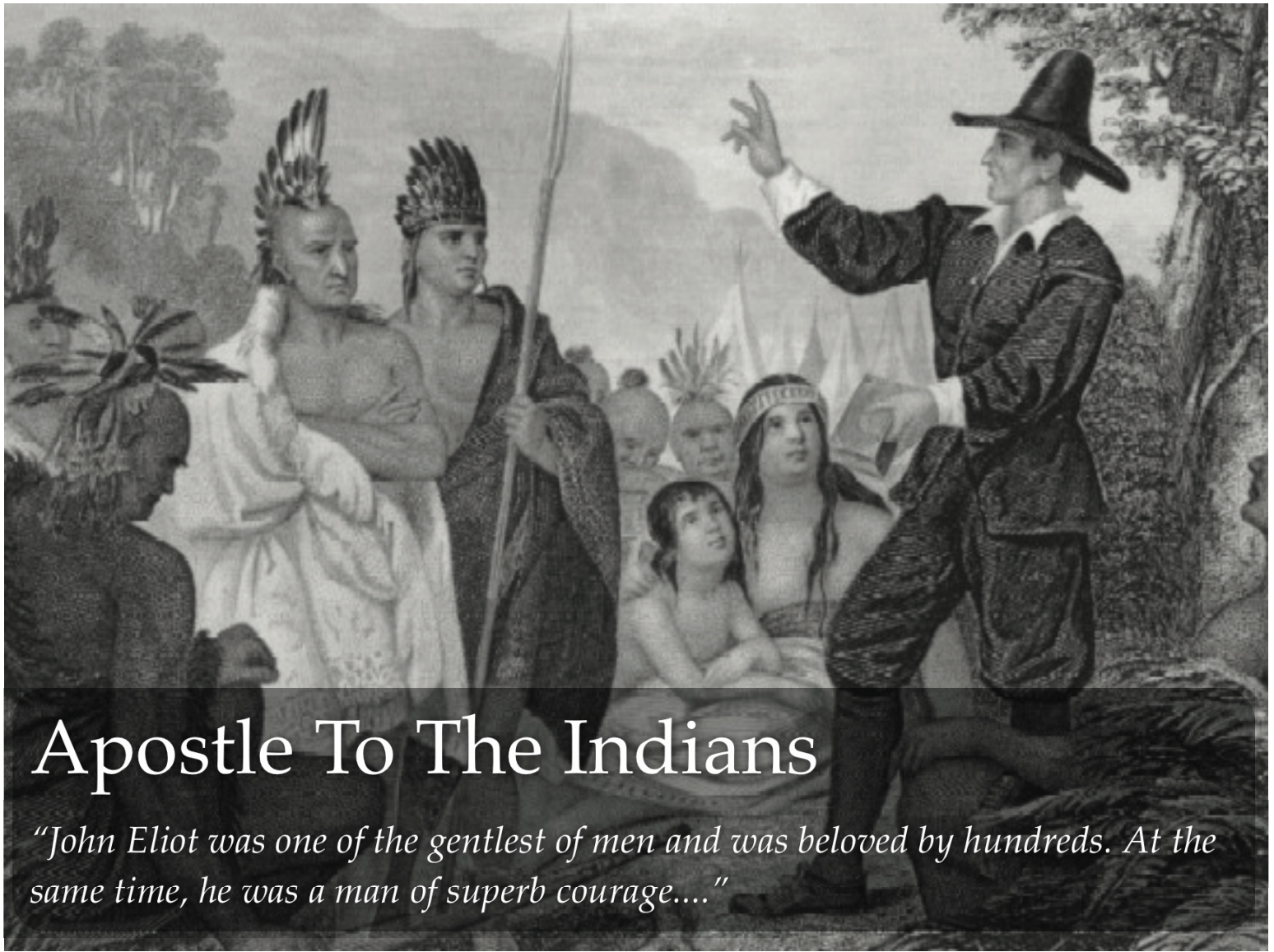
What could I have done more for you that I have not done? saith the Lord. I have sent my Son; will they not hear him, when my Spirit commends him to them. Light is come into the world. If it is to be light, saving on the one hand, and condemning on the other, as it must be if it is the light of God; it must be the whole light of God. It must be light that brings out the whole counsel of God.

Such it can be only when, having revealed the earthly, it reveals also the heavenly. For thus only the light of the Father's love shines forth in all its glory; the glory of its consummated grace; its double grace, in regeneration and redemption; so as to leave all men, of all conditions, absolutely without excuse. For what apology can any sinner now have for not coming to the light that shines upon and in him? No doubt the light will make manifest his deeds, his doings, his dispositions. And if he is bent on them being all still on the side of evil, he must shun the light of God's pure truth, and court the darkness of guile. But why should he do so? If the bent of his mind is toward the truth, why should he hesitate about coming to the light? For; be it what it may, at the very worst, the light shows him his case completely met. Yes; it is met, thoroughly and effica-

ciously met, in both of the aspects in which it seems so hopeless. You must be born again. You must undergo a change of nature which it is beyond any power of your own to effect. Does that offend you? Does it seem to you to make your case desperate? It should not do so. It need not do so. For, not only have you the assurance of the Spirit's unseen agency being available for working this necessary change within: you are told of what, irrespectively of any inward consciousness, may minister immediate relief..

"What could I have done more for you that I have not done? saith the Lord. I have sent my Son; will they not hear him...."

Robert Candlish (1806-1873) - Spurgeon wrote of Candlish: "A man hardly needs anything beyond Candlish. He is devout, candid, prudent and forcible." Used of God in Scotland a very gifted preacher.



Apostle To The Indians

"John Eliot was one of the gentlest of men and was beloved by hundreds. At the same time, he was a man of superb courage...."

Exploration In The New World

IT IS INTERESTING to note that from the very beginning of English exploration in the New World, there was a very strong emphasis to win the native population to Christianity. The charters of many of the colonies had very specific instructions stating their goal to evangelize the Indian population. For instance, the Massachusetts Bay Colony pledged to "win and incite the natives of the country to the knowledge and obedience of the only true God and Savior of mankind and the Christian faith." The official seal of the Massachusetts Bay Colony shows, among other things, an Indian holding in one hand a bow and in the other an arrow. Proceeding from his mouth are the words, "Come over and help us." Although it was the official goal to evangelize the native population, very few took that seriously. The subject of our meditation today is one who did indeed take this challenge most seriously. John Eliot was born in England in 1604 into a godly home. We do not know the exact date of his birth, but, from the local parish church records, it must have been in

early August of 1604. Undoubtedly, his father was his first teacher; however, there are some indications that he went to the village school. He was born in a small village called Widford, about 25 miles from London. His family did not always live in this village but were within a few miles of that community. In 1618, when he was just a month short of fourteen, he was enrolled at Cambridge University in the Jesus College. He apparently took a liberal arts program that was strong in Latin, logic, etc. He was aiming toward the ministry. The building that housed the Jesus College was a little distance from the main campus of Cambridge and had been a Catholic convent. There were still some trappings that would indicate that had been the case. He spent his four years of undergraduate study there, graduating in the year 1622 at the age of 18. During his years at Cambridge, he came under the influence of the well-known Puritan Thomas Hooker, who was a non-conformist. Sometime following his graduation (the exact date has not been ascertained), he was ordained to the priesthood in the Anglican Church. Because of his nonconformist leanings, he was never

given a parish.

Graduation in 1622

There is some evidence that he was working on a master's degree during the time following his graduation in 1622. During this period of time, the great plagues swept across Europe, over the English Channel, and into England. Many of the students fled to their homes, but apparently Eliot remained in Cambridge during those years. When he was 27 years of age, in the year 1631, he immigrated to the New World. On his arrival in the Massachusetts Bay Colony, the city of Boston was without a pastor. The pastor had returned to England in a vain attempt to persuade his wife to return with him to the New World. Since Eliot was ordained, he was asked on arrival to pastor the First Church of Boston, which he did for six months until the regular pastor returned. In that half year, he became greatly loved by his parishioners, who pled with him to remain as an associate to the senior pastor. He declined the invitation and became the minister of a new church at

Roxbury, which is only a few miles south of Boston. The main reason he chose that parish was that so many from his own area of England had settled in that small community. He pastored that church for the next 58 years. Within a year of his arrival in the New World, he was joined by three of his brothers, three sisters, and his fiancé Hannah Mumford, whom he married very shortly after her arrival. They had a very long and happy marriage.

One Of The Gentlest Of Men

John Eliot was one of the gentlest of men and was beloved by hundreds. At the same time, he was a man of superb courage. At a time when much of the preaching concentrated on the wrath of God, he spoke of the love of God and viewed his role as one of planting churches and establishing Christian villages among the praying Indians, establishing schools for their children, and championing the cause of the Indians before the colonies' courts. John Eliot was 27 on his arrival in the New World and gave himself to the ministry at Roxbury for the first decade or more he was there. It wasn't until the 1640s that he began to turn his eyes toward the Indian population. In that area there were the encampments of the Algonquian Indians. These Indians were very peaceful and frequently came into the Roxbury community. It wasn't until 1640 that Eliot became involved in reaching out to these Native American peoples. He began to study their language, which

was an unwritten language with no grammar, no dictionary, and no language helps. He had to prepare and develop his own grammar of the language. He began to collect words for a dic-

tionary and tried to understand the guttural sounds of that tongue. He had an Indian helper who had apparently lived with English speakers for some time, knew the English reasonably well, and was a tremendous help to him both as teacher and as interpreter.

His Missionary Endeavor

In 1644, Eliot, at the age of 40, seriously began his missionary endeavor. He ministered to his parishioners in Roxbury on Sunday, and the rest of the week he walked or rode a horse out to the Indian encampments, through the forest, over very rough terrain, often soaked by rain, and diligently studied this very difficult language. It was two years before he felt confident enough to try to preach a sermon in the Algonquian tongue. It was the fall of 1646. He delivered his first sermon to

a group of Indians who lived nearby. This was a very first, crucial test of his ability to communicate effectively, but, despite his very best efforts, the people paid little attention, and most of them seemed to be very bored. He was discouraged by this initial response, but it did not deter him from continuing long hours of study with his teacher as well as listening and attempting to communicate with them in their encampments. A month later, Eliot preached again. This time he preached to a larger group of Indians who congregated at the wigwam of one of the leaders, whose name was Waban. The Indians listened for more than an hour; and when the sermon was over, they asked questions, questions Eliot later described as curious, wonderful, and interesting. Eliot was very perceptive; and although they wanted to ask more questions, he stopped and told them to wait till the next time, allowing an appetite to develop for the Word of God. It was this method that he used in instructing the Indians. Eliot was asked why no one had ever told them the good news of the Gospel before.

Some Indians Converted

All the time, he was becoming more proficient in the language. As weeks and months passed by some Indians were converted, and a very noticeable change took place in their lives. During his learning phase and while he was beginning to teach and preach among the Indians, he disciplined those who responded to the message. He taught them to read and to write and also instructed them in the Word of God. His first translation was of a cate-

chism which he used in discipling. He progressed to the New Testament and, after many years, translated the whole Bible into the Algonquian tongue, a task that demanded many long treks into the forest to be with the Indians and many late nights by candlelight. The great legacy Eliot left was the com-

"The first book published in the New World was a hymnbook of which John Eliot was a coeditor and translator...."

converted Indians. Largely at their initiation, he encouraged them to move to an area that had been allocated by the government as a Christian village.

It was some fifteen or sixteen miles west of Boston and was referred to as the village of the praying Indians. Over the ensuing years, some fourteen of these villages were established in the Massachusetts Bay Colony. This was not a typical Indian settlement. The streets were laid out, and each family was given a lot. Most of the dwellings were wigwams of

Indian style. A few were more of European style. The government was set up on the basis of Scripture as outlined in Exodus 18 where there were those men who were responsible for ten households, some for fifty, and some for a hundred. Matters that could not be dealt with were then taken to the government court in Boston, where Eliot frequently championed the Indians. Eliot spent time and effort with temporal matters, but his primary concern was the spiritual welfare of the Indians.

The Algonquian Bible

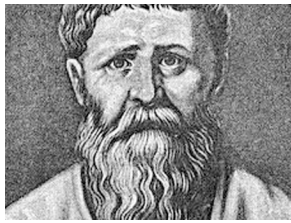
The Algonquian Bible was the first Bible published in the New World. The first book published in the New World was a hymnbook of which John Eliot was a coeditor and translator. The settlers were commonly confiscating land from the Indians, and the Indians' hunting grounds and fishing streams were taken from them. Many of them were forced to go to other areas, oftentimes to some of the offshore islands where there was no good soil in which to plant. Life was made very difficult for the Indians. Eliot was their champion and frequently went to court with them and for them before the government. He tried to prevent the confiscation of land and promote its restoration to the original inhabitants, but the greedy settlers kept taking more and more of the Indians' land until an uprising took place and a very bloody, brief war ensued. It caused great disruption among his Indian congregations, and after the settlement of the war the ministry was never quite the same. Seeing his people so treated and then scattered far afield by the very greedy and unchristian action of the colonial settlers was a very real disappointment to Eliot. He continued his ministry among the Indians and in the Roxbury church for a total of 58 years. Finally, at the age of 85 he departed this life. John Eliot, the apostle to the Indians, was one of the great missionaries in the New World to the native Americans. (this article was written by Dr. John A. Dreisbach).

John Eliot (1604-1690) - The first Bible printed in America was done in the native Algonquin Indian Language by John Eliot in 1663. Was used as David Brainerd amongst the American Indians.

"His first translation was of a catechism which he used in discipling. He progressed to the New Testament...."

time passed, on there were sizeable numbers of

Augustine



"He that loveth little prayeth little, he that loveth much prayeth much."

Jim Eliot



"I lack the fervency, vitality, life, in prayer which I long for. I know that many consider it fanaticism when they hear

Hudson Taylort



"I have seen many men work without praying, though I have never seen any good come out of it; but I have never seen a man pray without working."

"I am so weak that I can hardly write, I cannot read my Bible, I cannot even pray, I can only lie still in God's arms like a little child, and trust."

"There are three indispensable requirements for a missionary: 1. Patience 2. Patience 3. Patience."

"I have found that there are three stages in every great work of God: first, it is impossible, then it is difficult, then it is done."

"It will not do to say that you have no special call to go to China. With these facts before you and with the command of the Lord Jesus to go and preach the gospel to every creature, you need rather to ascertain whether you have a special call to stay at home."

"God's work done in God's way will never lack God's supplies."

Thomas Boston



"It will be an ill day for the church and the world when the proposed amalgamation shall be complete, and the Sons of God and the daughters of men shall be as one: then shall another deluge of wrath be ushered in."

"There are some, in these apostate days, who think that the church cannot do better than to come down to the world to learn her ways, follow her maxims, and acquire her 'culture.' In fact, the notion is that the world is to be conquered by our conformity to it. This is as contrary to Scripture as the light is to the darkness."

"Someone was asking, the

John Bunyan



"Fill your head and your heart with the Scriptures. Memorize passages from the Word, with the name of the book, the chapter, and the verse, so that you can quote the Scripture correctly in addresses or in open-air meetings."

"Believers are strong only as the Word of God abides in them. The Word of God is spirit and life to those who receive it in simple faith, and it is a verifier of all who own its sway."

"If a thing is in the Bible, it is so; it is not even to be prayed about; it is to be received and acted upon. Inactivity of faith is a robber, which steals blessing. Increase comes by action,

"Man's religion is to build up the creature. God's religion is to throw the creature down in the dust of self-abasement, and to glorify Christ." -J.C. Philpot

"With their doctrine they build, and with their lives they destroy."

"Few are they who by faith touch Him; multitudes are they who throng about Him."

"God is not a deceiver, that He should offer to support us, and then, when we lean upon Him, should slip away from us."

"Christ is not valued at all unless He is valued above all."

"We want to reach the kingdom of God, but we don't want to travel byway of death. And yet there stands Necessity saying: 'This way, please.' Do not hesitate, man, to go this way, when this is the way that God came to you."

anything which does not conform to the conventional, sleep-inducing eulogies so often rising from Laodicean lips; but I know too that these same people can acquiescently tolerate sin in their lives and in the church without so much as tilting one hair of their eyebrows."

"Wherever you are, be all there. Live to the hilt every situation you believe to be the will of God."

"Lord, make me a crisis man. Let me not be a mile-post on a single road, but make me a fork that men must turn one way or another in facing Christ in me."

"Know your Book, live it, believe it, and obey it. Hide God's word in your heart." -Smith Wigglesworth

other day, how it was that the church, nowadays, was not so separate from the world as it used to be; and one who heard the question suggested that, possibly, the world had grown better; but another more truly said that, probably, the church had grown worse."

by using what we have and what we know. Your life must be one of going from faith to faith."

"Great triumphs can only come out of great trials."

"HE MAKES HIS MINISTERS a flame of fire. Am I ignitable? God deliver me from the dread asbestos of 'other things.' Saturate me with the oil of the Spirit that I may be aflame. But flame is transient, often short lived. Canst thou bear this, my soul - short life? ... Make me thy fuel, Flame of God." - Jim Eliot

"GOD, I PRAY THEE, light these idle sticks of my life, that I may burn for Thee. Consume my life, my God, for it is Thine. I seek not a long life, but a full one, like You, Lord Jesus." -Jim Eliot

"I MUST NOT THINK it strange if God takes in youth those whom I would have kept on earth until they were older. God is peopling eternity, and I must not restrict Him to old men and women." -Jim Eliot

Richard Baxter



"It is impossible to get exhausted in work for God. We get exhausted because we try to do God's work in our own way."

"Character in a saint means the disposition of Jesus Christ persistently manifested."

"We say, sorrow, disaster, calamity. God says, chastening and it sounds sweet to him though it is a discord to our ears. Don't faint when you

Blaise Pascal



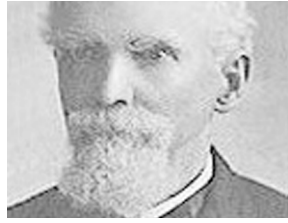
"We are to be shut out from men, and shut in with God."

"A readiness to believe every promise implicitly, to obey every command unhesitatingly, to stand perfect and complete in all the will of God, is the only true spirit of Bible study."

"Abiding fully means praying much."

"Do not strive in your own

E.M. Bounds



"Grace is but glory begun, and glory is but grace perfected."

"I assert that nothing ever comes to pass without a cause."

"The happiness of the creature consists in rejoicing in God, by which also God is magnified and exalted."

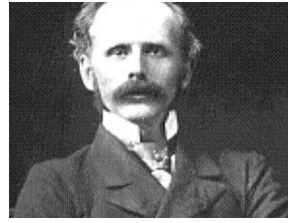
"The way to Heaven is ascending; we must be content to travel uphill, though it be hard and tiresome, and contrary to the natural bias of our flesh."

"There are two sorts of hypocrites: ones that are deceived with their outward morality and external religion; and the others are those that are deceived with false discoveries and elevation; which often cry down works, and men's own righteousness."

"To go to heaven, fully to enjoy God, is infinitely better than the most pleasant accommodations here."

"True liberty consists only in the power of doing what we ought to will, and in not being constrained to do what we ought not to will."

Henry Drummond



"If we look carefully within ourselves, we shall find that there are certain limits beyond which we refuse to go in offering ourselves to God. We hover around these reservations, making believe not to see them, for fear of self-reproach. The more we shrink from giving up any such reserved point, the more certain it is that it needs to be given up. If we were not fast bound by it, we should not make so many efforts to persuade ourselves that we are free."

"The smallest things become great when God requires them of us; they are small only in themselves; they are always great when they are done for God, and when they serve to

Augustus Toplady



"God is raising up a new breed of preachers in our day. People are sick of modern day soft preaching that does not move our consciences. God is going to raise them up, they will not be bred in modern day seminaries or Bible colleges. They will speak against the whole system that is raising anemic preachers and teachers. Their messages will be bold, strong, pointed, it will offend many but save many."

"Many people believe there is no need for revival in our day. Yet those that claim this are in most cases of the most apathetic in the church and have not shed a tear for the lost millions that will spend an

"Character in a saint means the disposition of Jesus Christ persistently manifested." -Oswald Chambers

are rebuked, and don't despise the chastening of the Lord. "In your patience possess your souls."

"Books are standing counselors and preachers, always at hand, and always disinterested; having this advantage over oral instructors, that they are ready to repeat their lesson as often as we please."

strength; cast yourself at the feet of the Lord Jesus, and wait upon Him in the sure confidence that He is with you, and works in you. Strive in prayer; let faith fill your heart -- so will you be strong in the Lord, and in the power of His might."

"Let it be your business every day, in the secrecy of the inner chamber, to meet the holy God."

"We are to be shut out from men, and shut in with God." -Andrew Murray

unite us with Him eternally."

"Our danger lies in resisting Him; so it is essential that we acquire the habit of hearkening to His voice, or keeping silence within, and listening so as to lose nothing of what He says to us."

eternity apart from God. Tearless, Passionless, Burdenless are most that do not claim the need for revival."

"Who can truly measure the great evil and depth of sin, it is a fathomless pit which no man can fill."

"PERHAPS IF THERE WERE more of that intense distress for souls that leads to tears, we should more frequently see the results we desire. Sometimes it may be that while we are complaining of the hardness of the hearts of those we are seeking to benefit, the hardness of our own hearts and our feeble apprehension of the solemn reality of eternal things may be the true cause of our want of success." -Hudson Taylor

"TO EVERY TOILING, heavy-laden sinner, Jesus says, 'Come to me and rest, But there are many toiling, heavy-laden believers, too. For them this same invitation is meant. Note well the words of Jesus, if you are heavy-laden with your service, and do not mistake it. It is not, 'Go, labor on,' as perhaps you imagine. On the contrary, it is stop, turn back, 'Come to me and rest. Never, never did Christ send a heavy laden one to work; never, never did He send a hungry one, a weary one, a sick or sorrowing one, away on any service. For such the Bible only says, 'Come, come, come.'" -Hudson Taylor



E.M. Bounds

E.M. BOUNDS WAS born on August 15th, 1835 and died on August 24th, 1913. Some may be surprised by this fact, assuming Bounds to be a contemporary author, because of his clear and forthright writing style. As a young man E. M. Bounds practiced law until feeling called to the ministry. He was ordained a Methodist minister in 1859. E. M. Bounds also served as a Confederate Army Chaplain during the Civil War. As a result he was captured and held as a prisoner of war for a short time. Bounds could not forget about Franklin, where so many had been ravaged by the Civil War. "When Brother Bounds came to Franklin he found the Church in a wretched state". Immediately he sought out a half dozen men who really believed in the power of prayer. Every Tuesday night they got on their knees to pray for revival, for themselves, the Church and the town. "For over a year this faithful band called upon the Lord until God finally answered by fire. The revival came down without any previous announcement or plan, and without the pastor sending for an evangelist to help him."

It became increasingly apparent that E. M. Bounds was gifted in building and reviving the Church. This prophet of prayer often made preachers uncomfortable with his call for holiness and his attacks on lust for money, prestige and power. "His constant call for revival annoyed those who believed that the Church was essentially sound . . ." God gave him a great prayer commission, requiring daily intercession. He labored in prayer for the sanctification of preachers, revival of the Church in North America and the spread of holiness among professing Christians. He spent a minimum of three to four hours a day in fervent prayer. "Sometimes the venerable mystic would lie flat on his back and talk to God; but many hours were spent on his knees or lying face down where he could be heard weeping . . ."

In closing let us consider some of E. M. Bounds' remarks on revival, "Revivals are among the charter rights of the Church . . . A revival means a heartbroken pastor. A revival means a church on its knees confessing its sins - the sins of the individual and of the Church - confessing the sins of the times and of the community."



Sarah A. Cooke

SARAH COOKE (BETTER know as Auntie Cooke) was one of the Master's hidden pearls. Her ministry was primarily that of fervent intercession. Though frail and small, Auntie Cooke prevailed with God and man through the power of prayer. Her ministry was unseen, yet it influenced those who were highly respected and esteemed. She touched the lives of men like Samuel Brengle, G. Campbell Morgan, B. T. Roberts, John Wesley Redfield, S. B. Shaw and D. L. Moody. All these and many more were impacted by this one little praying woman. Sarah Cooke recognized true prayer as fervent, earnest and a wrestling in the Spirit. She considered every moment spent in real prayer as a moment spent in the refreshing fire of the Holy Spirit. She was always ready to help support God's reviving work with the weapon of prayer. Mrs. Cooke's autobiography is rich with examples of her prayer ministry. She writes, "It was at Ross that the work broke out in great power. There seemed to be an outburst of the cloud of mercy. For miles and miles around 'mercy drops' fell on the people. Conviction seized men fifteen miles away, who had not been near the meeting. We passed a place one day where the men had stopped their threshing-machine and were having a prayer-meeting. A little farther on, more reapers had stopped their work, and were down on their knees in prayer . . . There were frequent seasons of earnest, prevailing prayer, lively singing, followed by short burning messages and testimonies. We had no formal, dry services. The blessed Holy Spirit breathed life and power on us in every service. Sudden outbursts of cries for mercy and shouts of praise were heard in most of the meetings."

Mrs. Cooke was many times broken-hearted by the sin of prayerlessness among Christians. In closing, let us open our hearts as Mrs. Cooke describes how prayer is often neglected in the Church. "I was in a meeting in Illinois where more than twenty preachers were present, every day a prayer meeting was held at six o'clock. Three mornings the hour came, but not one of the twenty preachers were there. My soul was stirred within me. If alive to God, would they not have been there to take hold of the blessing of God for the people who would gather there through the day? Awake beloved preacher of the Gospel!" "You have not, because you ask not."



Andrew Murray

ANDREW MURRAY WAS born on May 9th, 1828 in a Dutch Reformed parsonage in Graaff Reinet, South Africa. It was here that his father, the Rev. Andrew Murray, Sr. was ministering to the Dutch settlers. The Murray home was a vibrant and active place filled with the lively sounds of joy, prayer, and worship. Every Friday evening Andrew Murray's father would gather his family together and read them moving accounts of past revivals. He would then retire to his study and pour out his heart in prayer for revival to come to South Africa. This had been his weekly habit since 1822. Young Murray also benefited from several other fine examples of Christian zeal and devotion. Such men as David Livingstone and Robert Moffat frequently passed through their home on their way to the coast.

Andrew Murray unquestionably was a man of rare gifts and deep spiritual insight, yet he almost quenched a genuine revival. He was raised in a home where his father had faithfully prayed for more than 30 years for revival. Nevertheless, for a time he stubbornly opposed the long-awaited answer to his father's prayers. As a boy he had delighted in the revival ministry of William C. Burns and while in Germany he witnessed the miraculous ministry of Pastor Blumhardt. Yet, when personally confronted with revival manifestations in his own church, he opposed them. I do not write these things to dishonor the memory of one of our respected fathers of the faith, but rather to pose an important and timely question. If such a gifted man as Andrew Murray could fail to recognize the Spirit of revival, while in the midst of preparing for revival, how much more are we capable of making the same mistake? This generation of Christians must be willing to learn from the experiences, insights, and errors of our spiritual forefathers if we are to be prepared for the next move of God. Are you willing to LEARN?

David Smithers - A Church historian that has a passion to see revival that will send out missionaries in this generation. Founded a ministry awakeandgo.com where you can access more of his writings.



Sheep Are Led

OH COME, LET US worship and bow down; let us kneel before the Lord our Maker. For he is our God, and we are the people of His pasture, and the sheep of His hand. -Psalm 95:6-7

Cattle are driven; sheep are led; and our Lord compares His people to sheep, not to cattle.

It is especially important that Christian ministers know the law of the leader, that he can lead others only as far as he himself has gone. The minister must experience what he would teach or he will find himself in the impossible position of trying to drive sheep. For this reason he should seek to cultivate his own heart before he attempts to preach to the hearts of others.

If he tries to bring them into a heart knowledge of truth which he has not actually experienced he will surely fail. In his frustration he may attempt to drive them; and scarcely anything is so disheartening as the sight of a vexed and confused shepherd using the lash on his bewildered flock in a vain attempt to persuade them to go on beyond the point to which he himself has attained.

The law of the leader tells us who are preachers that it is better to cultivate our souls than our voices. It is better to polish our hearts than our pulpit manners, though if the first has been done well and successfully it may be profitable for us to do the second. We cannot take our people beyond where we ourselves have been, and it thus becomes vitally important that we be men of God in the last and highest sense of that term.

"Lord, today let me stop, step off the busy treadmill, and look to the condition of my soul. Help me to listen to You and be spiritually nurtured, to have my soul cultivated by You in silence and solitude. Amen."

A.W. Tozer (1897-1963) - Known as the "20th century prophet" his writings and preaching have stirred and brought many to a deeper walk with God. Pastored in the Alliance church movement.



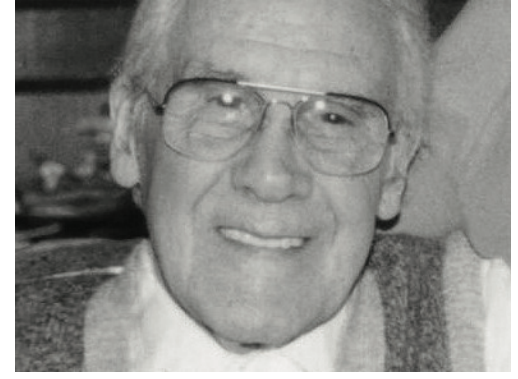
Thou Hast Left Thy First Love

EVER TO BE REMEMBERED is that best and brightest of hours, when first we saw the Lord, lost our burden, received the roll of promise, rejoiced in full salvation, and went on our way in peace. It was spring time in the soul; the winter was past; the mutterings of Sinai's thunders were hushed; the flashings of its lightnings were no more perceived; God was beheld as reconciled; the law threatened no vengeance, justice demanded no punishment. Then the flowers appeared in our heart; hope, love, peace, and patience sprung from the sod; the hyacinth of repentance, the snowdrop of pure holiness, the crocus of golden faith, the daffodil of early love, all decked the garden of the soul. The time of the singing of birds was come, and we rejoiced with thanksgiving; we magnified the holy name of our forgiving God, and our resolve was, "Lord, I am Thine, wholly Thine; all I am, and all I have, I would devote to Thee."

Thou hast brought me with Thy blood--let me spend myself and be spent in Thy service. In life and in death let me be consecrated to Thee." How have we kept this resolve? Our espousal love burned with a holy flame of devotedness to Jesus--is it the same now? Might not Jesus well say to us, "I have somewhat against thee, because thou hast left thy first love"? Alas! it is but little we have done for our Master's glory. Our winter has lasted all too long. We are as cold as ice when we should feel a summer's glow and bloom with sacred flowers.

We give to God pence when He deserveth pounds, nay, deserveth our heart's blood to be coined in the service of His church and of His truth. But shall we continue thus? O Lord, after Thou hast so richly blessed us, shall we be ungrateful and become indifferent to Thy good cause and work? O quicken us that we may return to our first love, and do our first works! Send us a genial spring, O Sun of Righteousness.

C.H. Spurgeon (1834-1892) - British Baptist preacher known as the "prince of preachers." He wrote volumes of works that are still reprinted in our day. Used to bring many souls to Christ in England.



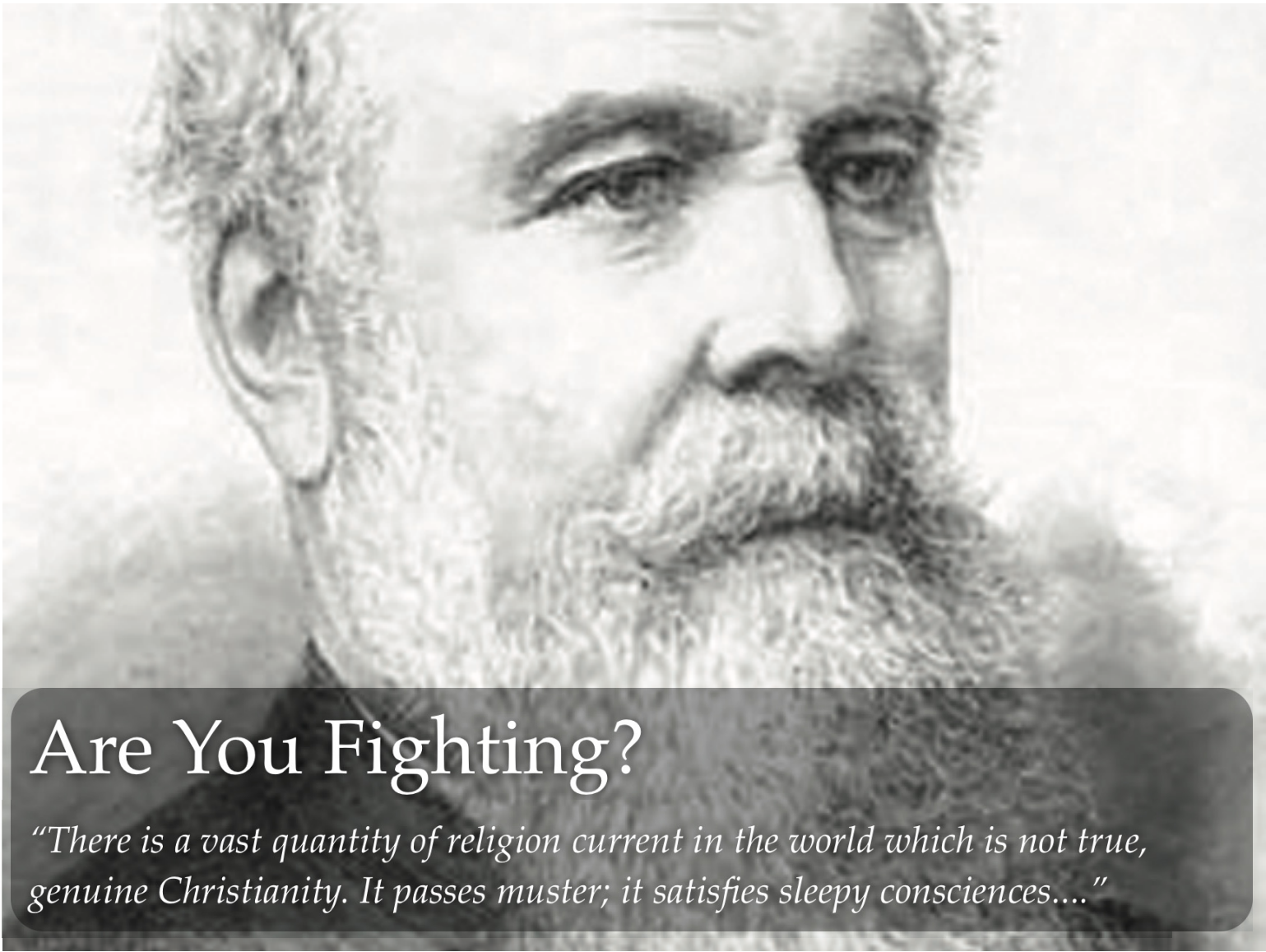
The Church A Recruiting Station

AT THE CALL OF presidents and premiers, men hasten to recruiting stations--careers forgotten, professions left, comforts forsaken, and homes deserted. As peril from the approaching enemy intensifies, weeping wives and sobbing sweethearts are tearfully left. Yet no one calls this folly. To shrink from this is cowardice; to rebel against the order smells of treachery. No mother warns her son of the stupidity of breaking off his university studies, even though he may return as a lifetime casualty--lamed, blinded, permanently crippled, or mentally unstable from enemy brainwashing. In the fight for freedom, this is all calculated and, to some degree, expected in the name of patriotism.

But what risks does the spiritual life offer? Note it carefully that it is a liberal at the Evanston Conference who has been left to deplore the easy way folk are accepted these days into the "church of the living God." This is an hour of anarchy in the world, of lawlessness in the Church. For everyone to do that which is "right in his own eyes" is thought to be democracy in the spiritual realm. But does democracy exist to the soldier? Can he fight when he wants, sleep when he likes, ground his plane according to fancy? Can the sailor speed to port when plagued with homesickness? No! The emotions must be mastered; iron must enter the will as well as the soul. The vision of lovely children must be forgotten and the enemy faced, so that later the soldier may return to family and freedom.

Easy-going preachers Produce easy-going believers. We have more star preachers than scarred preachers, more expositors than exposers, more who are concerned to "get it over" than to "pray it through." We have more religious educators than soul emancipators. The pulpiteer of our times is expected to enlighten the mind rather than to enliven the conscience.

Leonard Ravenhill (1907-1994) - Preached in America for revival until his death. One of the foremost authorities on revival in the 20th century, namely with the book "Why Revival Tarries."



Are You Fighting?

"There is a vast quantity of religion current in the world which is not true, genuine Christianity. It passes muster; it satisfies sleepy consciences...."

Fight The Good Fight

"FIGHT THE GOOD fight of faith"—1 Timothy 6:12. It is a curious fact that there is no subject about which most people feel such deep interest as "fighting." Young men and maidens, old men and little children, high and low, rich and poor, learned and unlearned, all feel a deep interest in wars, battles, and fighting.

This is a simple fact, whatever way we may try to explain it. We should call that Englishman a dull fellow who cared nothing about the story of Waterloo, or Inkermann, or Balaklava, or Lucknow. We should think that heart cold and stupid which was not moved and thrilled by the events at Sedan, and Strasburg, and Metz, and Paris. But, reader, there is another warfare of far greater importance than any war that was ever waged by man. It is a warfare which concerns not two or three nations only, but every Christian man and woman born into the world. The warfare I speak of is the spiritual warfare. It is the fight which every one who would be saved must fight about his soul.

This warfare, I am aware, is a thing of which many know nothing. Talk to them about it, and they are ready to set you down as a madman, an enthusiast, or a fool. And yet it is as real and true as any war the world has ever seen. It has its hand-to-hand conflicts and its wounds. It has its watchings and fatigues. It has its sieges and assaults. It has its victories and its defeats. Above all, it has consequences which are awful, tremendous, and most peculiar. In earthly warfare the consequences to nations are often temporary and remediable. In the spiritual warfare it is very different. Of that warfare, the consequences, when the fight is over, are unchangeable and eternal.

Of This Warfare

Reader, it is of this warfare that St. Paul spake to Timothy, when he wrote those burning words: "Fight the good fight of faith; lay hold on eternal life." It is of this warfare that I want to speak to you today. We meet each other at a critical period of the world's history. Men's minds are full of "wars and rumors of wars." Men's hearts are full of fear while

they look at the things which seem coming on the earth. On every side the horizon looks black and gloomy. Who can tell when the storm will burst? Give me your attention for a few moments, while I try to impress on you the solemn words which the Holy Ghost taught St. Paul to write down: "Fight the good fight of faith."

True Christianity

"True Christianity"—mind that word "true." Let there be no mistake about my meaning. There is a vast quantity of religion current in the world which is not true, genuine Christianity. It passes muster; it satisfies sleepy consciences; but it is not good money. It is not the real thing which was called Christianity eighteen hundred years ago. There are thousands of men and women who go to churches and chapels every Sunday, and call themselves Christians. Their names are in the baptismal register. They are reckoned Christians while they live. They are married with a Christian marriage-service. They are buried as Christians when they die. But you never see any "fight" about their religion! Of spiri-

tual strife, and exertion, and conflict, and self-denial, and watching, and warring they know literally nothing at all. Such Christianity may satisfy man, and those who say anything against it may be thought very hard and uncharitable; but it certainly is not the Christianity of the Bible. It is not the religion which the Lord Jesus founded, and His Apostles preached. True Christianity is "a fight."

Called To Be A Soldier

The true Christian is called to be a soldier, and must behave as such from the day of his conversion to the day of his death, he is not meant to live a life of religious ease, indolence, and security, He must never imagine for a moment that he can sleep and dose along the way to heaven, like one travelling in an easy carriage. If he takes his standard of Christianity from the children of this world he may be content with such notions, but he will find no countenance for them in the Word of God. If the Bible is the rule of his faith and practice, he will find his lines laid down very plainly in this matter. He must "fight."

Not With Other Christians

With whom is the Christian soldier meant to fight? Not with other Christians. Wretched indeed is that man's idea of

religion who fancies that it consists in perpetual controversy. He who is never satisfied unless he is engaged in some strife between church and church, chapel and chapel, sect and sect, party and party, knows nothing yet as he ought to know. Never is the cause of sin so helped as when Christians waste their strength in quarrelling with one another, and spend their time in petty squabbles.

The Principal Fight

No, indeed! The principal fight of the Christian is with the world, the flesh, and the devil. These are his never-dying foes. These are the three chief enemies against whom he must wage war. Unless he gets the victory over these three, all other victories are useless and vain. If he had a nature like an angel, and was not a fallen creature, the warfare would not be so essential. But with a corrupt heart, a busy devil, and an ensnaring world, he must either "fight" or be lost.

He must fight the flesh. Even after conversion he carries within him a nature prone to evil, and a heart weak and unstable as water. To keep that heart from going astray, there is need of a daily struggle and a daily wrestling in prayer. "I keep under my body," cries St. Paul, "and bring it into subjection."

"I see a law in my members warring against the law of my mind, and bringing me into captivity." "O wretched man that I am, who shall deliver me from the body of this death? ..."

They that are Christ's have crucified the flesh with the affections and lusts." "Mortify your members which axe upon the earth" (1 Cor. ix. 27; Rom. vii. 23, 24; Gal. v. 24; Coloss. iii. 5).

He Must Fight The World

He must fight the world. The subtle influence of that mighty enemy must be daily resisted, and without a daily battle can never be overcome. The love of the world's good things, the fear of the world's laughter or blame, the secret desire to keep in with the world, the secret wish to do as others in the world do, and not to run into extremes—all these are spiritual foes which beset the Christian continually on his way to

heaven, and must be conquered. "The friendship of the world is enmity with God: whosoever therefore will be a friend of the world, is the enemy of God." "If any man love the world, the love of the Father is not in him." "The world is crucified unto Me, and I unto the world." "Whatsoever is born of God overcometh the world." "Be not conformed to this world" (James iv. 4; 1 John ii. 15; Gal. vi. 4; 1 John v. 4; Rom. xii. 2).

He Must Fight The Devil

He must fight the devil. That old enemy of mankind is not dead. Ever since the fall of Adam and Eve he has been going to and fro in the earth, and walking up and down in it, and striving to compass one great end—the ruin of man's soul. Never slumbering and never sleeping, he is always going about as a lion seeking whom he may devour. An unseen enemy, he is always near us, about our path and about our bed, and spying out all our ways. A murderer and a liar from the beginning, he labours night and day to cast us down to hell. Sometimes by leading into superstition, sometimes by suggesting infidelity, sometimes by one kind of tactics and sometimes by another, he is always carrying on a campaign against our souls. "Satan hath desired to have you, that he may sift you as wheat." This mighty adversary must be daily resisted if we wish to be saved. But "this kind goeth not out" but by watching and praying, and putting on the whole armour of God. The strong man armed will never be kept out of our hearts without a daily battle. (Job i.

7; 1 Peter v. 8; John viii. 44; Luke xxii. 31; Ephes. vi. 11).

"You are secretly saying to yourself, that men and women in England may surely get to heaven without all this trouble..."

Reader, perhaps you think these statements too strong. You fancy that I am going too far, and laying on the colours too thickly. You are secretly saying to yourself, that men and women in England may surely get to heaven without all this trouble and warfare and fighting. Listen to me for a few minutes, and I will show you that I have something to say

on God's behalf. Remember the maxim of the wisest general that ever lived in England: "In time of war it is the worst mistake to underrate your enemy, and try to make a little war." This Christian warfare is no light matter. Give me your attention and consider what I say.

What Saith The Scripture?

What saith the Scripture? "Fight the good fight of faith, lay hold on eternal life. Endure hardness, as a good soldier of Jesus Christ." "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that you may be able to withstand in the evil day, and having done all, to stand." "Strive to enter in at the strait gate." "Labour for the meat that endureth unto everlasting life." "Think not that I am come to send peace on the earth: I came not to send peace, but a sword." "He that hath no sword, let him sell his garment, and buy one." "Watch ye, stand fast in the faith, quit you like men, be strong." "War a good warfare; holding faith, and a good conscience" (1

Tim. vi. 12; 2 Tim. ii. 8; Ephes. vi. 11-13; Luke xiii. 24; John vi. 27; Matt. x. 84; Luke xxii. 36; 1 Cor. xvi. 18; 1 Tim. i. 18, 19). Words such as these appear to me clear, plain and unmistakable. They all teach one and the same great lesson, if we are willing to receive it. That lesson is, that true Christi-

anity is a struggle, a fight, and a warfare.

"Endure hardness, as a good soldier of Jesus Christ. Put on the whole armour of God...."

J.C. Ryle (1816-1900) - *The first anglican bishop of Liverpool. A non-conformist that was used of God powerful in England. His writings are still cherished today amongst evangelicals.*



Shunning Babylon

“Must shun, according to Scripture, all seducing and idolatrous preachers with their doctrines, sacraments and worship....”

All True Children Of God

WE FURTHER TEACH and admonish from the word of God, that all true children of God, who are regenerated from the incorruptible living seed of the divine word, who have separated themselves, according to the Scriptures, from the idolatrous generation, and yielded to the yoke and cross of Christ, and who are able to judge between true and false doctrines, between Christ and antichrist, must shun, according to Scripture, all seducing and idolatrous preachers with their doctrines, sacraments and worship. They must avoid all, of every doctrine, faith, sect, creed and name, who are not found in the pure doctrine of Christ, and in the scriptural usage of his sacraments, because they have neither calling, doctrine, nor life, according to the word of God, but are

sent by anti christ, and ordained in his employment and service. And

Fail To Observe

Because they not only fail to observe and acknowledge the pure doctrine of Christ, and the established usages of the apostolic church, in relation to the holy sacraments, but because they also have changed them into vain confusion, abominable and open idolatry, as has been stated. Because they have deceitfully mingled the light froth of man's doctrine, with the fair, precious gold of the divine word; and the pure wine, with the unclean waters of their foolish wisdom. Because they so shamefully censure, abuse, assail, and would willingly root out and burn the city of God, the city of righteousness and eternal peace; the lovely Jerusalem with its sacred temple, the house of prayer, and rule therein with their

spiritual moneychangers, Pharisaic commands, and enchanting traffic.

Babylonian Idolatries

Because like Belshazzar, they, in their Babylonian idolatries and drunkenness, so miserably misuse and de-grade the precious vessels and utensils of the Lord, the precious souls whom he has consecrated with his crimson blood, and by whom the true service of the Lord should be performed, Rev. 1: C; Dan. 5:3. Because like Herod, they mock Christ, the eternal Wisdom of God, as a fool arrayed in a fool's garment; and his holy apostles, the witnesses of his eternal truth, they regard as useless talkers and liars, and thrust them out with scorn.

In short, they preach and lay before the poor people, lies for truth; darkness for light; death for life, and

anti christ for Christ. Therefore it is unfit that the bride of Christ, who stands prepared to hear only the bridegroom's voice, the dear children of God who have their feet washed and their garments cleansed in the blood of the Lamb, John 3:29; who are established upon the immoveable foundations of the apostles and prophets, upon the precious corner stone, Christ Jesus, should again hear the strange voice and doctrines of anti christ, again defile their garments, and in faith, doctrines, worship, and life accord with anti christ. They who do so, if they repent not, are condemned by the Scriptures and adjudged to death.

Menno Simmons (1496-1561) - was an Anabaptist religious leader contemporary of the Protestant Reformers.



Christ And The Scriptures

"We have already seen that these Scriptures are full of Christ; they ought to be most precious to us. Christ's favourite book!..."

Grief And Astonishment

AND HERE I CANNOT but express grief and astonishment at the prevalent neglect of the Jewish Scripture. The term "Old Testament" may partly have contributed to this, people imagining that what is old is antiquated. We have already seen that these Scriptures are full of Christ; and were it but for the circumstance that they are the only writings of which we know that Christ used and loved them, they ought to be most precious to us. Christ's favourite book! Christ's only book! The book He always read, always quoted; his guide and companion during life; his meditation and comfort in his sufferings and on his cross. If you love Jesus, you ought dearly to love and diligently to read this book.

But the thought of many is, I can read all about Jesus, much better described, more clearly and more fully, in the New Testament. I believe this to be erroneous, and in part bordering on superstition. Take the Gospels. How can we understand them without Moses and the prophets? The very first verse of Matthew is unintelligible: "The book of the generation of Jesus Christ, the son of David, the son of Abraham." Who is David? who Abraham? What meaning is there in this genealogy? And yet we know that it is full of the most blessed meaning, viz., that Jesus is the seed of Abraham in whom all nations are to be blessed; and the Son of David, the Beloved, the King of the Jews, and the Shepherd of the flock.

The name Jesus refers to Joshua; the name Christ to the anointing, the sig-

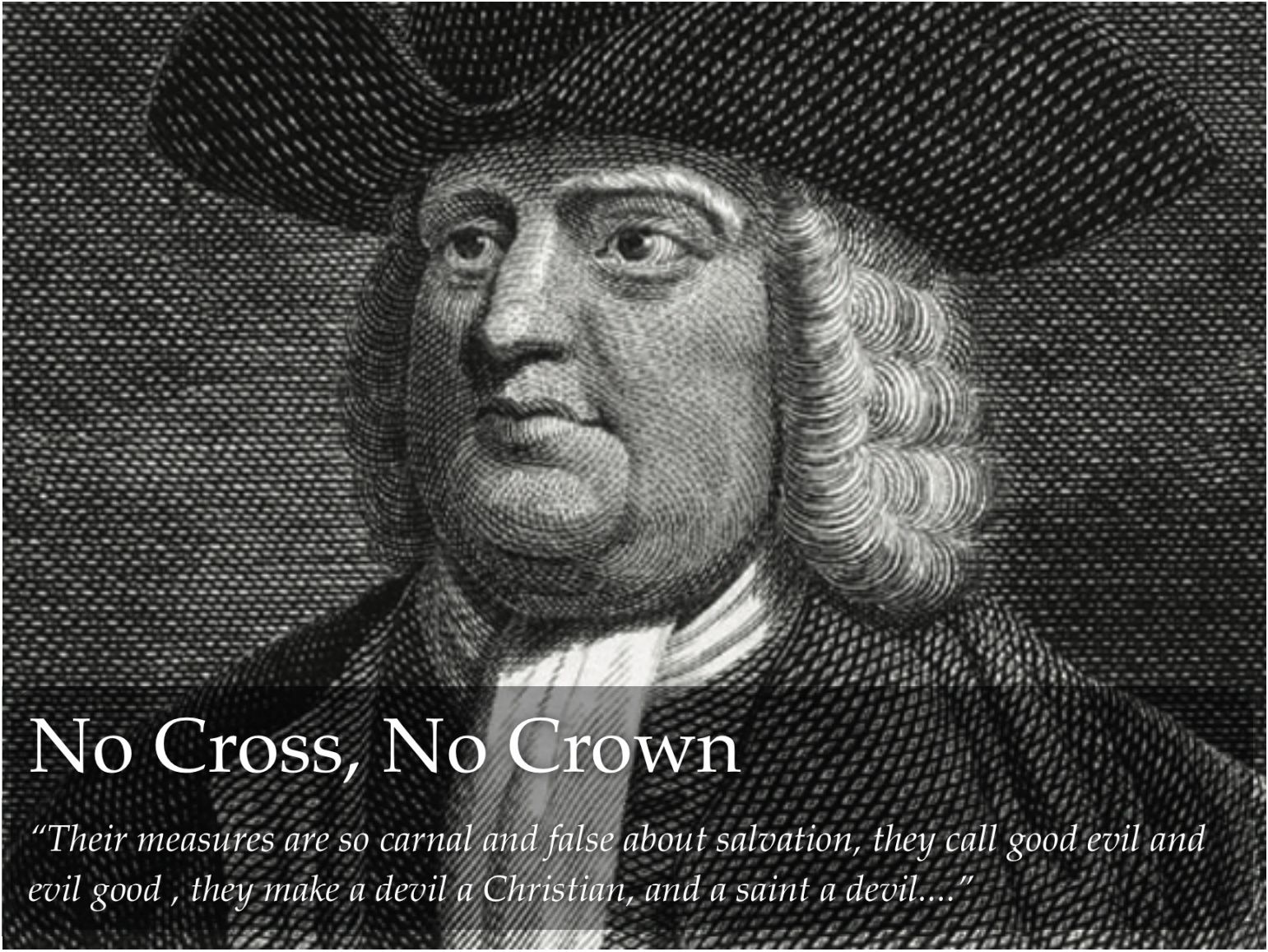
nificance of which was well known to Israel, who had been taught the meaning of prophet, priest, and king. The expression "Lamb of God," does not refer exclusively, or even primarily, to the meekness of Christ. The natural symbolism of the lamb was, indeed, the substratum; but the real symbol is that lamb of which we read in Exodus, and which finds its perfect and minute fulfilment in Jesus, in his death on the cross, in the sprinkling of blood on the conscience, in the believer's partaking of Christ, in the spirit of repentance and separation unto God with which faith is accompanied. Therefore is Christ called the Lamb of God. "Bearing sin" is an expression based upon Leviticus, and illumined by Isa. 43.

When we read the words "generation of vipers," we are unable to under-

stand their real import, and are in danger of viewing them as the expressions of an unrestrained anger and abhorrence, except by referring to Gen. 3.15; Ps. 91 and other scriptures; where we are taught that there are two seeds, two generations; that of the serpent and the children of God, the seed of the woman.

The book of Revelation is a compendium of Moses and the prophets, referring especially to Isaiah, Ezekiel, Daniel, and Zechariah; a summary of all the preceding revelation of God, the beautiful culminating point of the whole record.

Adolph Saphir (1831-1891) - *Spurgeon said of Saphir: "Saphir, the Biblical student, the lover of the Word, the lover of the God of Israel."*



No Cross, No Crown

"Their measures are so carnal and false about salvation, they call good evil and evil good, they make a devil a Christian, and a saint a devil...."

Sin Has Spoiled And Marred

READER, THE GREAT business of man's life is to answer the end for which he lives, and that is to glorify God and save his own soul: this is the decree of Heaven, as old as the world. But so it is, that man mindeth nothing less than what he should most mind, and despiseth to inquire into his own being, its original duty and end; choosing rather to dedicate his days (the steps he should make to blessedness) to gratify the pride, avarice, and luxury of his heart: as if he had been born for himself, or rather given himself being, and so not subject to the reckoning and judgment of a superior power.

Wild And Lamentable Pass

To this wild and lamentable pass hath poor man brought himself by his disobedience to the law of God in his heart, by doing that which he knows he should not do, and leaving undone what he knows he should do. And as long as this disease continueth upon man he will make his God his

enemy, and himself incapable of the love and salvation that He hath manifested, by his Son Jesus Christ, to the world.

A View Of The Condition Of Thy Soul

If, Reader, thou art such an one, my counsel to thee is to retire into thyself and take a view of the condition of thy soul, for Christ hath given thee light with which to do it; search carefully and thoroughly; thy life is in it; thy soul is at stake. It is but once to be done; if thou abuse thyself in it, the loss is irreparable; the world is not price enough to ransom thee: wilt thou then, for such a world, belate thyself, overstay the time of thy salvation, and lose thy soul? Thou hast to do, I grant thee, with great patience; but that also must have an end: therefore provoke not that God that made thee, to reject thee. Dost thou know what it is? It is Tophet; it is hell, the eternal anguish of the damned. O! Reader, as one knowing the terrors of the Lord, I persuade thee to be serious, diligent, and fervent about thy own salvation. Aye, and as one knowing the comfort,

peace, joy, and pleasure of the ways of righteousness too, I exhort and invite thee to embrace the reproofs and convictions of Christ's light and Spirit in thine own conscience, and bear the judgment who hast wrought the sin. The fire burns but the stubble: the wind blows but the chaff: yield up the body, soul, and spirit to Him that maketh all things new; new heavens, and new earth, new love, new joy, new peace, new works, a new life and conversation. Men are grown corrupt and drossy by sin, and they must be saved through fire, which purgeth it away: therefore the word God is compared to a fire, and the day of salvation to an oven; and Christ Himself to a refiner and purifier of silver.

Hearken To Me Awhile

Come, Reader, hearken to me awhile; I seek thy salvation; that is my plot; thou wilt forgive me. A Refiner is come near thee, his grace hath appeared unto thee: it shows thee the world's lusts, and teaches thee to deny them. Receive his leaven, and it will change thee: his medicine, and

it will cure thee: He is as infallible as free; without money, and with certainty. A touch of his garment did it of old, it will do it still: his virtue is the same, it cannot be exhausted, for in Him the fulness dwells; blessed be God for his sufficiency. He laid help upon Him, that He might be mighty to save all that come to God through Him: do thou so, and He will change thee: aye, thy vile body like unto his glorious body.

*"that turns lead into gold,
vile things into things
precious: for He maketh
saints out of sinners...."*

Turns Lead Into Gold

He is the great philosopher indeed; the wisdom of God, that turns lead into gold, vile things into things precious: for He maketh saints out of sinners, and almost gods of men. What rests to us, then, that we must do, to be thus witness of his power and love? This is the Crown, but where is the Cross? Where is the bitter cup and bloody baptism? Come, Reader, be like Him; for this transcendent joy lift up thy head above the world; then thy salvation will draw nigh indeed.

Christ's Cross is Christ's Way

Christ's Cross is Christ's way to Christ's Crown. This is the subject of the following Discourse, first written during my confinement in the Tower of London, in the year 1668, now reprinted with great enlargements of matter and testimonies, that thou, Reader, mayest be won to Christ; and if won already, brought nearer to Him. It is a path, God, in his everlasting kindness, guided my feet into in the flower of my youth, when about twenty-two years of age: then He took me by the hand, and led me out of the pleasures, vanities, and hopes of the world. I have tasted of Christ's judgments and mercies, and of the world's frowns and reproaches:

I Rejoice In My Experience

I rejoice in my experience, and dedicate it to thy service in Christ. It is a debt I have long owed, and has been long expected: I have now paid it, and delivered my soul. To my country, and to the world of Christians, I leave it: my God, if He please, make it effectual to them all, and turn their hearts from that envy, hatred, and bitterness, they have one against another, about worldly things; sacrificing humanity and charity to ambition and covetousness, for which they fill the earth with trouble and oppression; that, receiving the Spirit of Christ into their hearts, the fruits of which are love, peace, joy, temperance, and patience, brotherly kindness, and charity, they may in body, soul, and spirit, make a triple league against the world, the flesh, and the devil, the common enemies of mankind; and having conquered them through a life of self-denial, by the power of the Cross of Jesus, they may at last

attain to the eternal rest and kingdom of God. So desireth, so prayeth, Friendly Reader, Thy fervent Christian Friend, WILLIAM PENN. Worminghurst in Sussex. the 1st of the 6th Month, 1682

The Doctrine Of The Cross

Though the knowledge and obedience of the doctrine of the Cross of Christ be of infinite moment to the souls of men, for that is the only door to true Christianity, and that path the ancients ever

trod to blessedness; yet, with extreme affliction let me say, it is so little understood, so much neglected, and, what is worse, so bitterly contradicted by the vanity, superstition, and intemperance of professed Christians, that we must either renounce to believe what the Lord Jesus hath told us, that whosoever doth not bear his cross, and come after Him, cannot be his disciple (Luke 24: 27); or, admitting that for truth, conclude, that the generality of Christendom do miserably deceive and disappoint themselves in the great business of Christianity, and their own salvation.

The Holy Name Of Christ

For, let us never be so tender and charitable in the survey of those nations that entitle themselves to any interest in the holy name of Christ, if we will but be just too, we must needs acknowledge, that after all the gracious advantages of light, and obligations to fidelity, which these latter ages of the world have received by the coming, life, doctrine, miracles, death, resurrection, and ascension of Christ, with the gifts of his Holy Spirit; to which add the writings, labours, and martyrdom of his dear followers in all times, there seems very little left of Christianity but the name; which, being now usurped by the old heathen nature and life, makes the professors of it but true heathens in disguise. For though they worship not the same idols, they worship Christ with the same heart: and they can never do otherwise, whilst they live in the same lusts.

The Unmortified Christian

So that the unmortified Christian and the heathen are of the same religion. For though they have different objects to which they do direct their prayers, that adoration in both is but forced and ceremonious, and the deity they truly worship is the god of the world, the great lord of lusts: to him they bow with the whole powers of soul and sense. What shall we eat? What shall we drink? What shall we wear? And how shall we pass away our time? Which way may we gather wealth, increase our power, enlarge our territories, and dignify and perpetuate our names and families in the earth? Which base sensuality is

most pathetically expressed and comprised by the beloved Apostle John in these words: "The lust of the flesh, the lust of the eyes, and the pride of life," which, says he, "are not of the Father, but of the world, that lieth in wickedness" (1 John 2:16).

A Mournful Reflection

It is a mournful reflection, but a truth no confidence can be great enough to deny, that these worldly lusts fill up the study, care, and conversation of wretched Christendom! and, which aggravates the misery, they have grown with time. For as the world is older, it is worse; and the example of former lewd ages, and their miserable conclusions, have not deterred, but excited ours; so that the people of this seem improvers of the old stock of impiety, and have carried it so much further than example, that instead of advancing in virtue upon better times, they are scandalously fallen below the life of heathens. Their high-mindedness, lasciviousness, uncleanness, drunkenness, swearing, lying, envy, backbiting, cruelty, treachery, covetousness, injustice and oppression, are so common. and committed with such invention and excess, that they have stumbled and embittered infidels to a degree of scorning that holy religion, to which their good example should have won their affections.

This Miserable Defection

This miserable defection from primitive times, when the glory of Christianity was the purity of its professors, I cannot but call the second and worst part of the Jewish tragedy upon the blessed Saviour of mankind. For the Jews, from the power of ignorance, and the extreme prejudice they were under to the unworldly way of his appearance, would not acknowledge Him when He came, but for two or three years persecuted. and finally crucified Him in one day. But the false Christians' cruelty lasts longer: they have first, with Judas, professed Him, and then, for these many ages, most basely betrayed, persecuted, and crucified Him, by a perpetual apostasy in manners, from the self-denial and holiness of his doctrine; their lives giving the lie to their faith.

Whose Defiled Hearts

These are they that the author of the epistle to the Hebrews tells us. "Crucify to themselves the Son of God afresh, and put him to open shame" (Heb. 6: 6); whose defiled hearts John in his Revelation styles, "The street of Sodom and Egypt, spiritually so called, where also our Lord was crucified" (Rev. 11: 8). And as Christ said of old, a man's enemies are those of his own house, so Christ's enemies now are chiefly those of his own profession; they spit upon Him, they nail and pierce Him, they crown Him with thorns, and give Him gall and vinegar to drink (Matt. 27:

34). Nor is it hard to apprehend; for they that live in the same evil nature and principle the Jews did, that crucified Him outwardly, must needs crucify Him inwardly; since they that reject the grace now in their own hearts are one in stock and generation with the hard-hearted Jews, that resisted the grace that then appeared in and by Christ.

Sin Is Of One Nature

Sin is of one nature all the world over; for though a liar is not a drunkard, nor a swearer a whoremonger, nor either properly a murderer, yet they are all of a church; all branches of the one wicked root, all of kin. They have but one father, the devil, as Christ said to the professing Jews, the visible church of that age; He slighted their claims to Abraham and Moses, and plainly told them that "he that committed sin was the servant of sin" (John 8:34, 35). They did the devil's work, and therefore were the devil's children. The argument will always hold upon the same reasons, and therefore good still: "His servants ye are," saith Paul, "whom ye obey" (Rom. 6:16); and saith John to the church of old, "Let no man deceive you; he that committeth sin is of the devil" (x1 John 3:7,8).

Was Judas Ever The Better Christian?

Was Judas ever the better Christian for crying, Hail, Master, and kissing Christ? By no means; they were the signal of his treachery; the tokens given by which the bloody Jews should know and take Him. He called Him Master, but betrayed Him; he kissed, but sold Him to be killed; this is the upshot of the false Christian's religion. If a man ask them, Is Christ your Lord? they will cry, God forbid else; yes, He is our Lord. Very well; but do you keep his commandments? No, how should we? How then are you his disciples? It is impossible, say they. What! would you have us keep his commandments? No man can. What! impossible to do that without which Christ hath made it impossible to be a Christian? Is Christ unreasonable? Does He reap where He has not sown? Require where He has not enabled? Thus it is, that with Judas they call Him Master, but take part with the evil of the world to betray Him; and kiss and embrace Him as far as a specious profession goes; and then sell Him, to gratify the passion that they most indulge. Thus, as God said of old, they make Him serve with their sins and for their sins too (Isa. 43:24).

Deceive His Own Soul

Let no man deceive his own soul; "grapes are not gathered of thorns, nor figs of thistles" (Matt 7:16): a wolf is not a sheep, nor is a vulture a dove. What form, people, or church soever thou

art of, it is the truth of God to mankind, that they which have even the form of godliness, but, by their unmortified lives, deny the power thereof, make not the true, but false church: which, though she entitle herself the Lamb's bride, or church of Christ (Rev. 21:2; 22:17), she is that mystery, or mysterious Babylon, filly called by the Holy Ghost, the mother of harlots and all abominations (Rev. 17:5): because degenerated from Christian chastity

and purity, into all the enormities of heathen Babylon; a sumptuous city of old time, much noted for the seat of the kings of Babylon, and at that time the place in the world of the greatest pride and luxury. As she was then, so mystical Babylon is now, the great enemy of God's people.

Born Of The Flesh

True it is, they that are born of the flesh hate and persecute them that are born of the spirit, who are the circumcision in heart. It seems they cannot own nor worship God after her inventions, methods and prescriptions, nor receive for doctrine her vain traditions, any more than they can comply with her corrupt fashions and customs in their conversation. The case being thus, from an apostate she becomes a persecutor. It is not enough that she herself declines from ancient purity, others must do so too. She will give them no rest that will not partake with her in that degeneracy, or receive her mark. Are any wiser than she, than mother church? No, no: nor can any make war with the beast she rides upon, those worldly powers that protect her, and vow their maintenance against the cries of her dissenters.

Apostasy And Superstition Are Ever Proud

Apostasy and superstition are ever proud and impatient of dissent: all must conform or perish. Therefore the slain witnesses, and blood of the souls under the altar (Rev. 6:9), are found within the walls of this mystical Babylon, this great city of false Christians, and are charged upon her, by the Holy Ghost in the Revelation. Nor is it strange that she should slay the servants who first crucified the Lord: but strange and barbarous too, that she should kill her husband and murder her Saviour; titles she seems so fond of, and that have been so profitable to her; and that

she would recommend herself by, though without all justice. But her children are reduced so entirely under the dominion of darkness, by means of their continued disobedience to the manifestation of the divine light in their souls, that they forget what man once was, or they should now be; and know not true and pure Christianity when they meet it; yet pride themselves upon professing it. Their measures are so carnal and false about salvation, they call good evil and evil good, they make a devil a Christian, and a saint a devil. So that though the unrighteous latitude of their lives be matter of lamentation, as to themselves it is of destruction; yet that common apprehension, that they may be children of God while in a state of disobedience to his holy commandments; and disciples of Jesus though they revolt from his cross, and members of his true church, which is without spot or wrinkle, notwithstanding their lives are full of spots and wrinkles; is, of all other deceptions upon themselves, the most pernicious to their eternal condition. For they are at peace in sin, and under a security in their transgression. Their vain hope silences their convictions, and overlays all tender motions to repentance; so that their mistake about their duty to God is as mischievous as their rebellion against him.

They Walk On Precipices

Thus they walk on precipices, and flatter themselves, till the grave swallows them up, and the judgments of the great God break their lethargy, and undeceive their poor wretched souls with the anguish of the wicked, as the reward of their work. This has been, is, and will be the doom of all worldly Christians: an end so dreadful, that if there

were nothing of duty to God, or obligation to men, being a man, and one acquainted with the terrors of the Lord in the way and work of my own salvation, compassion alone were sufficient to excite me to this dissuasive against the world's superstitions and lusts, and to invite the professors of Christianity to the knowledge and obedience of the daily Cross of Christ, as the alone way, left by him, and appointed us to blessedness; that they who now do but usurp the name may have the thing, and by the power of the cross, to which they are now dead, instead of being dead to the world by it, may be made partakers of the resurrection that is in Christ Jesus, unto newness of life. For they that are truly in Christ, that is, redeemed by, and interested in Him, are new creatures (Gal. 6:15). They have received a new will; such as does the will of God, not their own. They pray in truth, and do not mock God, when they say, "Thy will be done on earth as it is in heaven." They have new affections; such as are set on things above (Col. 3:1-3),

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and make Christ their eternal treasure. New faith (1 John 5:4), such as overcomes the snares and temptations of the world's spirit in themselves, or as it appears through others: and lastly, new works; not of a superstitious contrivance, or of human invention, but the pure fruits of the Spirit of Christ working in them, as love, joy, peace, meekness, long-suffering, temperance, brotherly-kindness, faith, patience, gentleness, and goodness, against which there is no law; and they that have not the Spirit of Christ, and walk not in it, the Apostle Paul has told us, are none of his (Rom. 8:9); but the wrath of God, and condemnation of the law, will lie upon them. For if there is no condemnation to them that are in Christ; who walk not after the flesh, but after the Spirit, which is Paul's doctrine; they that walk not according to that Holy Spirit, by his doctrine, are not in Christ: that is, have no interest in Him, nor just claim to salvation by Him: and consequently there is condemnation to such.

The Religion Of The Wicked

And the truth is, the religion of the wicked is a lie: "there is no peace," saith the prophet, "to the wicked" (Isa. 48:22). Indeed there can be none; they are reproved in their own consciences, and condemned in their own hearts, in all their disobedience. Go where they will, rebukes go with them, and oftentimes terrors too: for it is an offended God that pricks them, and who, by his light, sets their sins in order before them. Sometimes they strive to appease Him by their corporal framed devotion and worship, but in vain; for true worshipping of God is doing his will, which they transgress. The rest is a false compliment, like him that said he would go and did not (Matt. 21:30). Sometimes they fly to sports and company to drown the reprover's voice, and blunt his arrows, to chase away troubled thoughts, and secure themselves out of the reach of the disquieter of their pleasures; but the Almighty, first or last, is sure to overtake them. There is no flying his final justice, for those that reject the terms of his mercy. Impenitent rebels to his law may then call to the mountains, and run to the caves of the earth, for protection, but in vain.

His All-Searching Eye

His all-searching eye will penetrate their thickest coverings, and strike up a light in that obscurity, which shall terrify their guilty souls; and which they shall never be able to extinguish. Indeed, their accuser is with them, they can no more be rid of him than of themselves; he is in the midst of them, and will stick close to them. That spirit which bears witness with the spirits of the just will bear witness against theirs. Nay, their own hearts will abundantly come in against them; and "if our heart condemn us," saith the Apostle John, "God is greater, and knows all things" (1 John 3:20); that is, there is no escaping the judg-

ments of God, whose power is infinite, if a man is not able to escape the condemnation of himself. It is at that day proud and luxurious Christians shall learn that God is no respecter of persons; that all sects and names shall be swallowed up in these two kinds, sheep and goats, just and unjust: and the very righteous must have a trial for it; which made that holy man cry out, "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" (1 Pet. 4:18).

Should The Ungodly Be Exempted?

If their thoughts, words, and works must stand the test, and come under scrutiny before the impartial Judge of heaven and earth, how then should the ungodly be exempted? No; we are told by Him that cannot lie, many shall then even cry, "Lord, Lord!" set forth their profession, and recount the works that they have done in his name, to make Him propitious, and yet be rejected with this direful

sentence, "Depart from me, ye workers of iniquity; I know you not" (Matt. 7:23). As if He had said, Get you gone, you evil doers; though you have professed me, I will not know you; your vain and evil lies have made you unfit for my holy kingdom: get you hence and go to the gods whom you have served; your beloved lusts which you have worshipped, and the evil world that you have so much coveted and adored: let them save you now, if they can, from the wrath to come upon you, which is the wages of the deeds you have done.

The Breath Of The Judge

Here is the end of their work that build upon the sand; the breath of the Judge will blow it down, and woeful will the fall thereof be. Oh! it is now that the righteous have the better of the wicked which made an apostate cry, in old time, "Let me die the death of the righteous, and let my last end be like unto his" (Numb. 23:10). For the sentence is changed, and the Judge smiles; He casts the eye of love upon his own sheep, and invites them with "Come, ye blessed of my Father" (Matt. 25:34), that through patient continuance in well-doing have long waited for immortality; you have been the true companions of my tribulation and cross, and, with unwearied faithfulness, in obedience to my holy will, valiantly endured to the end, looking to me, the Author of your precious faith, for the recompense of reward that I have promised to them that love me, and faint not: Oh! enter ye into the joy of your Lord, and inherit the kingdom prepared for you from the foundation of the world.

O Christendom!

O Christendom! my soul most fervently prays, that after all thy lofty profession of Christ, and his meek and holy religion, thy unsuitable and unChristlike life may not cast thee at that great assize of the world, and lose thee so great salvation at last. Hear me once, I beseech thee: can Christ be thy Lord, and thou not obey Him? or, canst thou be his servant, and never serve Him? "Be not deceived, such as thou sowest, shalt thou reap" (Gal. 6:7). He is none of thy Saviour whilst thou rejectest his grace in thy heart, by which He should save thee. Come, what has He saved thee from? Has He saved thee from thy sinful lusts, thy worldly affections, and vain conversations? If not, then He is none of thy Saviour. For, though He be offered a Saviour to all, yet He is actually a Saviour to those only that are saved by Him; and none are saved by Him that live in those evils by which they are lost from God, and which He came to save them from.

The Power Of Christ

It is sin that Christ is come to save man from, and death and wrath, as the wages of it; but those that are not saved, that is delivered, by the power of Christ in their souls, from the power that sin has had over them, can never be saved from the death and wrath, that are the assured wages of the sin

they live in. So that look how far people obtain victory over those evil dispositions and fleshly lusts, they have been addicted to, so far they are truly saved, and are witnesses of the redemption that comes by Jesus Christ. His name shows his work: "And thou shalt call his name Jesus, for he shall save his people from their sin" (Matt. 1:21). "Behold," said John, of Christ, "the Lamb of God that takes away the sins of the world" (John 1:29). That is, behold Him whom God hath given to enlighten people, and for salvation to as many as receive Him, and his light and grace in their hearts, and take up their daily cross and follow Him; such as rather deny themselves the pleasure of fulfilling their lusts than sin against the knowledge He has given them of his will, or do that they know they ought not to do.

"Here is the end of their work that build upon the sand; the breath of the Judge will blow it down...."

William Penn (1644-1718) - founder of the Province of Pennsylvania, the English North American colony and the future U.S. state of Pennsylvania. One of the main promoters of early Quakerism.

Quotable Quotes...

John Bunyan

"Prayer is a command of God, and is to be practiced both in public and in private; yes, such a command brings those that have the spirit of prayer, into great intimacy with God"

J. Hudson Taylor

"Should we not do well to suspend our present operations and give ourselves to humiliation and prayer for nothing less than to be filled with the Spirit."

S.D. Gordon

"If there be any regrets in heaven — heaven is not supposed to have any regrets, we think of heaven as having all the regrets turned out and kept out, — and yet, if there could creep in regrets, I think there would be at least two, as we look back to the earth-life from the hills of God. One regret would be this: that we did not do more quiet praying. The second regret, I think, if there be regrets, will be this: that we did not trust enough, that we did not trust God enough."

George Muller

"There is not a more blessed and powerful weapon for the children of God, than that they should give themselves to prayer. For thus they can have the power of God on their side—the almighty power of God."

Charles Spurgeon

"Oh! that you studied your Bibles more! Oh! that we all did! How we could plead the promises! How we could plead the promises!"

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